UNITED CHURCH HERALD

VOL. 4, NO. 23 DECEMBER 14, 1961

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The Miracle of Christmas

Across the President's Desk

"Joy to the world, the Lord is come." No matter by what name you call Jesus—Christ, Lord, Savior, Redeemer, "The Man," prophet, priest, king—you cannot escape the fact that his birth was "The Event" of all history. Every other event is made to seem really unimportant, insignificant in the light of his coming.

Important Evidence

The least important evidence of this is the fact that our dates—B.C. or A.D. —are calculated in relationship to his birthday. The really important evidence of the worth of the Savior is what he has done in the world: the lives that have been lived because of him; the sacrifices that have been made because he went to the Cross; the changes that have taken place because he said, "Be ye therefore perfect even as your Father which is in heaven is perfect"; the good will that is evident on every hand because he commanded us to go the second mile, turn the other cheek, "do good to them that hate you."

These are Advent Days when we are to prepare our hearts once again for the coming of Christ into the world. Actually, of course, this preparation must be a continuous affair, for Christ is always coming into our lives. But there is worth in having special times when we give great attention to what it means for Christ to be born into the world and into our lives.

If we are to follow the record of that first Christmas and what the shepherds and wise men did, we will discover that they first went to see what manner of one he was who was born of Mary and cradled in a manger. When they saw him they worshiped.

Worship has ever been one of the essentials of our Christian faith. Someone has said that when the fires of worship die down, the fires of faith are extinguished. How true this is! When men no longer see in Christ that which causes them to hold him in highest worth, to fall down and cry out, "My Lord and my God!" then men have begun the short trek that leads to doubt, fear, defection.

On the other hand, when men gather together to lift heart and hand and voice unto the living God, faith is by so much strengthened and devotion is undergirded. Like those shepherds and Magi, we must worship the One who comes into the world.

In the second place, having worshiped they offered unto him gifts. At Christmas we, too, must give unto him. We must give because his work demands our gifts. As things are organized the work cannot go on apart from our giving. But we need to give even more because it is in giving that the work becomes important to us. We need to give because of what our giving does within us. Jesus touched this tender spot when he said: "For where your treasure is there will your heart be also." He knew our lives, he knew what we needed and he put the emphasis here. Unless we give, his word, his truth, his cause will never be important to us. Like those wise men, we need to offer our gifts.

Then the record says the wise men went home another way. Of course, there can be no question about what the author meant. He meant they used another route home. But it is not very far from that literal meaning to another meaning that also must have been true. They went home different men from what they were when they came.

It was inevitable. They could not worship, they could not give without being transformed. Is it not also true with us that if we fall down and worship Christ if we offer ourselves and our possessions to him, we will be different? The things that formerly seemed important do not seem so important, and those things that seemed insignificant begin to take on a new meaning.

Simplest Deeds

In my reading of the Gospels recently I have been noting how Jesus was always expressing this new life in terms of some of the simplest things that men ought to do. He talked about it in terms of giving cups of cold water to thirsty men, giving food to the hungry, giving concern to those who were lonely.

The thing I would like to suggest to you in this column is that in these days between now and Christmas we should try to prepare our hearts for the coming of the Christ Child by being friendly, by visiting people who are sick or alone or afraid, by sharing with others some of the love of God that so fills our own hearts. How long has it been since you went to visit a sick friend? How long has it been since you gave a word of encouragement to a person whose days have been filled with sorrow and disappointment? How long has it been since you went to see your old aunt or spent a day with your aging parents?

Will you try it? Will you make room in your heart for him this Christmas because you have cheered the heart of one of his people? This can be a great Advent for us all and for him. A joyous Christmas to you!

Ben M. Herbster

Dr. Herbster is president of the United Church of Christ. Photo by Harry Carlson.

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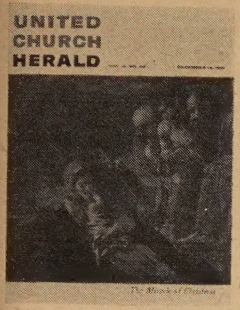

COVER STORY: We present as our Christmas cover a reproduction of a painting by Caravaggio entitled "Adoration of the Shepherds." Caravaggio (1569-1609) endeavored to paint his subjects in detail. He recruited his models in the streets and achieved novel lighting effects by opening and closing a trap door in the roof of his studio. It is said Caravaggio's work deeply influenced such seventeenth-century painters as Rubens and Rembrandt. "Adoration of the Shepherds" hangs in the Museo Nazionale, Messina, Sicily. The *Herald* is indebted to *Presbyterian Life* for the use of the four plates that make our Christmas cover so rich in color and detail. May Christmas bless you and all your homes.

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ACROSS THE PRESIDENT'S DESK	BEN M. HERBSTER	2
THE STAR OF BETHLEHEM SHINES OVER THE PHILIPPINES	MARGARET W. TONG	4
EDITORIALS		7
THE MIRACLE OF CHRISTMAS	RAYMOND CALKINS	8
WHAT IS THE CHURCH'S MINISTRY TO EXPECTANT PARENTS?	MARY N. KEITHAHN	10
THE AUTHENTIC MEANING AND MISSION OF THE CHURCH	HUGH S. TIGNER	12
THERE IS A RESERVOIR OF LAY TALENT	GEORGE GERALD PARKER	14
FULL CIRCLE OF BLESSING	ROBBINS W. BARSTOW	15
CHRISTIAN PREACHING FROM UNEXPECTED PULPITS	ROBERT NEWMAN	16
TEACHING THE PEOPLE OF HONDURAS TO READ	THOMAS C. PUROFF	18
GLORY TO GOD IN THE HIGHEST	CATHERINE M. KRUEGER	19
NEWS WITHIN THE UNITED CHURCH OF CHRIST		20
NEW BUILDING DEDICATED AT EVANGELICAL CHILDREN'S HOME	CATHERINE LINDER	22
NEWS OF THE WORLD-WIDE CHURCH		24
BOOKS		26
WE REMEMBER OUR VETERANS OF THE CROSS	HAROLD N. SKIDMORE	27
LETTERS		29
OBITUARIES		30
HOW TO USE THIS ISSUE		33
THE RECORD		35

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The star of Bethlehem shines over the

THE GAY and colorful symbols of the Christmas festival are much the same in most countries of the world. But perhaps more than any other people, the members of the United Church of Christ in the Philippines like the Christmas star best—more intensely bright this year against the backdrop of the world's confusion and uncertainty.

As December brings a slight chill to early morning temperatures, Francisco and his family are reminded that it is nearing the joyous Christmas season when they and Christians around the world will pause to remember the birth of the Christ Child in a humble Syrian setting and to reaffirm their faith in him.

They spend extra hours cleaning and polishing their modest home. The gayly colored curtains, which were put away after last year's Christmas celebration, are once more taken out of the chest to be pressed and hung in doorways and windows.

Bukayo (coconut candy) is made and cookies are baked to ensure a generous supply when the carolers are invited in after serenading with Christmas hymns. Everyone in Francisco's family takes part in the lantern parade—old

The giving of gifts is an important part of any Christmas celebration, East or West, reminding us of God's greatest gift to us.

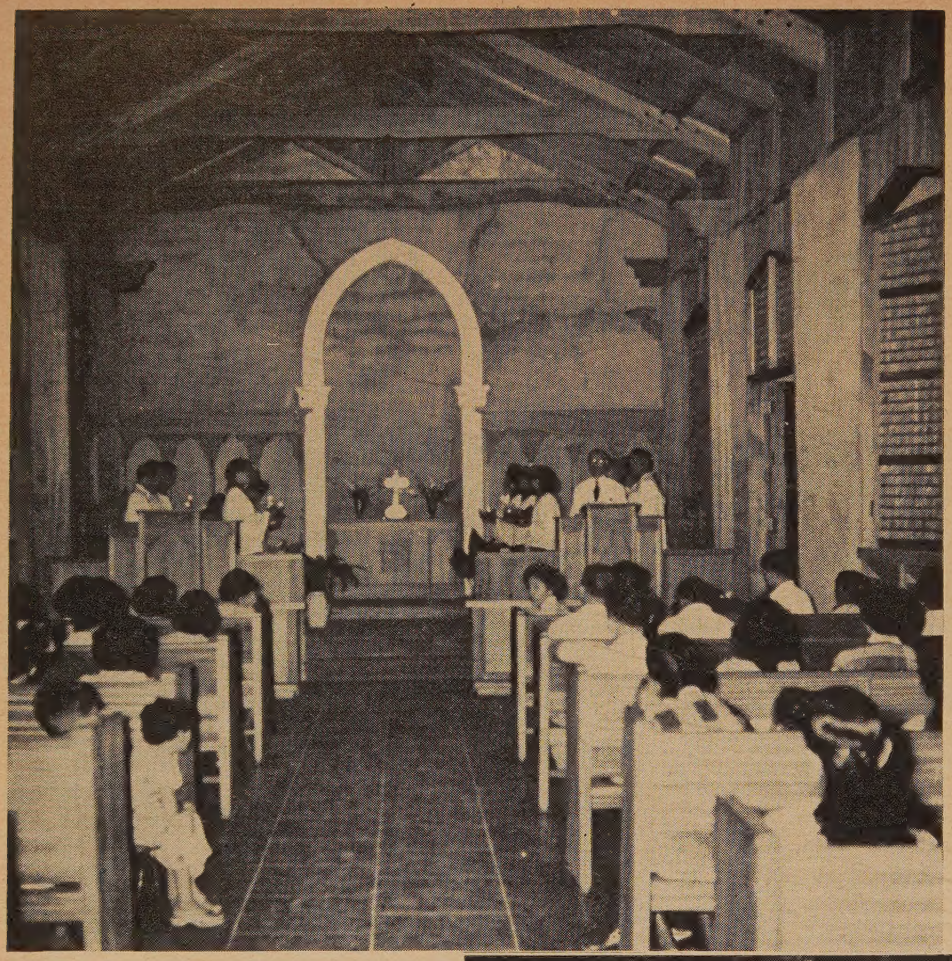
After church service Christmas Eve, Francisco and his family say grace over traditional midnight supper.

MARGARET W. TONG

Philippines

Arriving for the Christmas Eve service, Francisco and his family find the church decorated outside with a gaily festooned tree and in the doorway the beloved star of Christmas, lighting the path of Christians in a dark and uncertain world.

Continued on next page ➧



The ancient Nativity story recorded in the Gospels is read once more in worship service.

Carolers fill the air with merry tunes as they go through the community spreading cheer.

and young have spent long hours working with the fragile bamboo strips and tissue paper fashioning lanterns. Following the parade Francisco hangs the largest star in the open window and when his Christian neighbors do the same, the whole street then becomes "star-lighted"—a sign of the promise that in God's good time there will be "peace on earth, good will among men."

Francisco and his family are loyal members of the United Church of Christ in the Philippines. Protestant work in the islands has taken long strides since 1903 when our American Board of Commissioners for Foreign Missions accepted its part in the comity arrangements made by denominations anticipating work in the islands and sent its first missionaries to Mindanao. Remarkably vital, the United Church of Christ has grown nearly 30 per cent in the past four years and is demonstrating leadership in the life of this island people, who on November 14 elected the progressive Diosdado Macapagal President of their viable country.

Margaret W. (Mrs. Walter C.) Tong, now a resident of New York City, served with her husband as a missionary to the Philippines under the auspices of the American Board for Foreign Missions. Photos by Three Lions.

A Host of Christmas Assurances

ACCORDING to St. Luke's account of Christ's nativity, the first words spoken by the angel to the astonished shepherds "keeping watch over their flock by night" were "fear not." Then when the "good tidings of great joy" had been delivered, "suddenly there was with the angel a multitude of the heavenly host."

Perhaps the two words "fear not" have more meaning and relevancy at this Christmas season than ever before. We too are "sore afraid"—the victims of deep-seated anxiety and defensiveness. Our concern with fall-out shelters and whether or not we shall exclude our defenseless neighbors are frightening examples of this anxiety. We live in an atmosphere of chronic alarm that broods over us and weighs us down—destroying our dignity, unnerving our spirit and distorting our outlook. Ours is a generation of crises.

We too need to hear angelic voices saying "fear not." We need to discern through the turgid storm clouds of our insecurity and through the fogs of our dread that host of Christmas assurances the remembrance of which will make it possible for each one to be of good faith and firm resolve. The *Herald* greets its readers with a salutation and a prayer for a blessed Christmas. Keep the day with hope, courage and faith. The ground of our assurance is a stanch belief in God's redeeming love, revealed supremely at Bethlehem.

Penny-wise, Pound-foolish

DECEMBER has long been the month for special emphasis on health and welfare services in the Evangelical and Reformed Church and we hope that, under the auspices of the new Council for Health and Welfare Services, it will continue to be so in the United Church of Christ. The *Herald* makes note of this Christian concern in an article on page 22.

In connection with this traditional December emphasis, this co-editor also calls attention to the important fact that unless protests from medical scientists, their friends in Congress and the public are effective immediately, $60,000,000 will be cut from the current budget of the National Institutes of Health—the Federal Government's chief medical research facility at Bethesda in Maryland.

The cut has been ordered by Abraham A. Ribicoff, Secretary of Health, Education and Welfare, who called for total reductions of $102,000,000 in departmental costs in anticipation of a Federal deficit next year. Although most of us will applaud reasonable reductions in Federal spending, a study of Mr. Ribicoff's precipitous action indicates clearly that medical programs of vital importance to public welfare may suffer from his penny-wise policy.

According to mental health experts attending the recent Miami conference of the National Association of Mental Health and Dr. Howard A. Rusk, *The New York Times'* medical writer, the present modest Federal grants to the nation's eighty-six medical schools for training students in heart, cancer and mental health research will be drastically pared; a promising new program for clinical psychiatric research centers will be severely curtailed by Mr. Ribicoff's reductions; planned increases in the number of graduate fellowships to train greatly needed researchers will also be dropped; and the testing of exciting new drugs to treat or cure mental illnesses, cancer and other ravaging diseases will not move forward as rapidly as the emergency demands.

These effects of Mr. Ribicoff's economy drive are serious enough but even more malign is the potential effect on the training of a qualified medical research corps in the United States. Research *expertise*, so badly needed in medicine today, is gained solely by experience, and if opportunities for training in this difficult and exacting field are curtailed the result is bound to be fewer men and women to trace the frequently obscure causes of diseases. This, in turn, will inevitably slow the search for drugs to treat victims of these maladies or to prevent the incidence of the disease.

In a nation as rich as ours it would seem that $60,000,000 is little enough to pay for research to benefit the living—and future generations. If fat is to be trimmed from the Federal budget, let's apply the scalpel to less vital expenditures such as some of the nonsensical Congressional junkets to Europe and elsewhere described last fall in our newspapers.

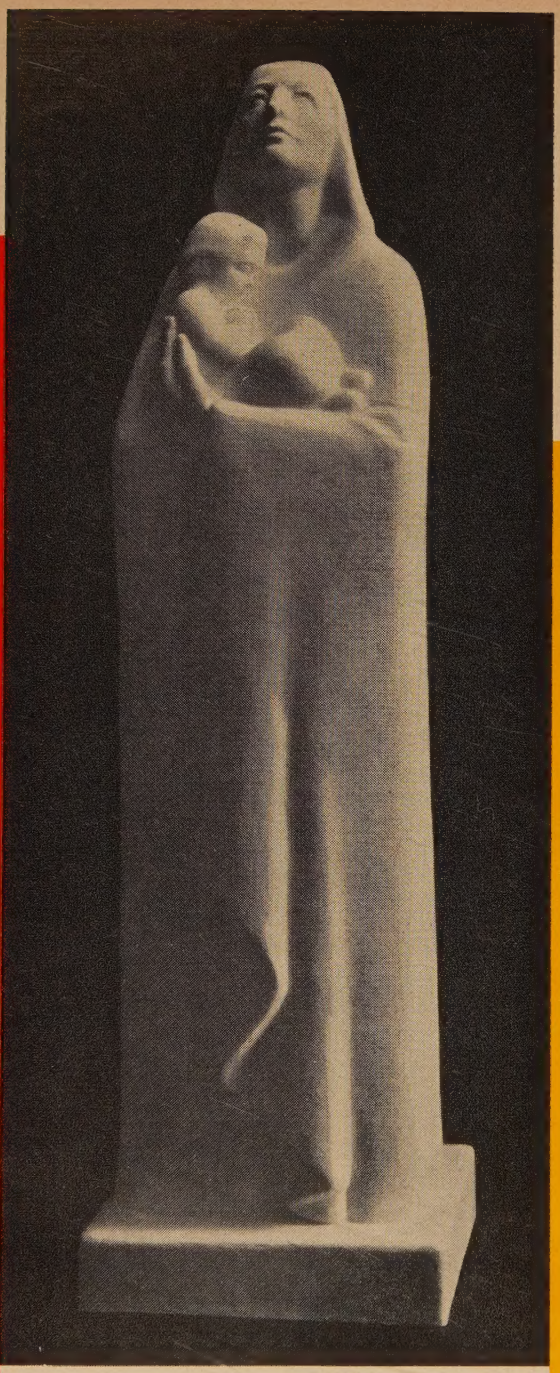
As a practical matter, this co-editor urges readers not only to support generously our church's health and welfare service program but to write today to Secretary Ribicoff asking him to reconsider his medical research cuts and to their Representatives calling on them to raise their voices against such cuts in the House of Representatives. We of the United Church have always believed that money spent to succor the victims of disease and to save lives is money well spent.

A Threat to Our Liberties

WE ARE encouraged that the President has spoken out courageously against the "far-right groups" and "bands of civilian guerrillas" whose business is the spreading of fear and suspicion, the charging of "treason in our finest churches" and who have taken it upon themselves to maintain order. Said former President Eisenhower on TV Nov. 23: "I don't think the U.S. needs these superpatriots."

In many early American frontier settlements of the last century, before courts and officers of the law were constituted, reputable citizens organized themselves into bands of vigilantes to curb criminal elements. But after the courts were established and law-enforcement officers elected, the vigilance committees were forthwith disbanded.

It is not only anachronistic but insidiously demoralizing when in our time certain types of citizens, both those who are tortured by nameless apprehensions and those more cynically motivated, take upon themselves the responsibility of modern vigilantes. Such insidious trends toward intimidation and an arbitrary censorship threaten the very structure of those civil liberties on which our democracy rests. avm



The Miracl

RAYMOND CALKINS

As we look back over the centuries," G. A. Studdert-Kennedy has written, "it is a bewildering thought to shut our eyes and think of all the vast, innumerable multitude that has walked across the stage of life, gone out in silence and left no trace behind." Even the most prominent, influential, conspicuous men and women in any generation are soon forgotten in the relentless onmarching of time. Only a few have attained the immortality of remembrance.

Birthday Celebration

Now Christmas Day is a birthday. What we observe at Christmas time is a birthday celebration. Few people know the day of the birth of even the most noted people who live or have lived. But the birthday of Jesus is known and kept all over the world. And of none other whose feet ever walked this planet can that be said. The only birthday that is celebrated by men everywhere, that is universally remembered and observed, is the birthday of one who lived an inconspicuous life in an inconspicuous land in an inconspicuous way.

We do not even know the exact date of his birth. December 25 was not set by the church until 530 A.D. And the date was chosen for symbolic rather than for historical reasons. It was the day of the winter solstice, according to the Julian calendar, when the earth began again to draw near to the sun. It was a fitting date for the celebration of the coming of the Daystar, which had arisen in the hearts of men.

If the date of his birth is unknown, so also is it true that he did none of the things whereby other men have attained distinction. His was a common name. His was a brief life and his public career lasted for only three years at the most.

# of Christmas

He never wrote a word except once in the sand. He was neither warrior nor statesman. Yet no man who has ever lived has commanded the homage that after 2,000 years is paid to Jesus. He has fascinated, challenged, bewildered and captivated the mind of the human race, which at Christmas time celebrates his birth as the birth of no other human being has ever been honored.

How shall we account for this? It is not mere sentiment. Sentiments vanish away. There is but one way in which we can explain Christmas. The human heart feels that enshrined within the poetry of Jesus' birth lies a great moral fact; that there was revealed in him the love of God for all mankind; that there entered into the heart of our humanity what was never there before; that Jesus was love incarnate, a love that would spell the salvation and redemption of the world and of every soul in it. "They shall call his name Emmanuel, which being interpreted is, God with us." "Thou shalt call his name Jesus: for he shall save his people from their sins." "God with us." "Savior." These two names of him born on Christmas Day explain the miracle of Christmas.

In a word, men feel that in him is bound up the hope of the world. Jesus came as a great hope and the joy of it is seen in all the stories that are told about his birth: the angels in the sky, shepherds and wise men, all echo the "tidings of great joy, which shall be to all people." Only Herod, we read, was troubled. And he had good reason to be. For the child that was born on Christmas Day had within his bosom a glory, a power, that was destined to challenge and to destroy Herod and all the evil of which he was the symbol.

It was a dark world in which Jesus was born. He was born at midnight and the world lay in gross darkness. But "in him was life; and the life was the light of men." And the light that he kindled began at once to illumine the darkness; hope was awakened; a new joy possessed men's hearts. Faith in the victory of the human soul over all alien forces is written all over the pages of the New Testament. A new epoch in the moral life of man had begun, and the spirit of the living Christ began to sway the world.

Seeds of Optimism

How high did this new hope flame in those early days! I do not know anyone in the sacred word next to our Lord himself who had in him the seeds of optimism in such godly vitality as the Apostle Paul. He walked right through the moral and social corruption of his day literally exalting in his abounding faith in the power of sovereign grace. Jesus was Lord of all things. "He hath put all enemies under his feet." Underneath all the disintegrating forces of his time, the Apostle felt the workings of the divine will and power as these were compacted into the soul of Jesus.

It is this, then, that we celebrate at Christmas: the greatest moral fact in the history of our humanity; the entrance into it of the invincible love of God in the person of Jesus Christ, the travail of whose soul shall not be satisfied until the moral victory is won.

We never more needed to get hold of this, the real meaning of Christmas, than in the days in which we live. It will be a tragedy if Christmas 1961 is kept in a conventional, superficial or purely sentimental fashion. For we need as never before the hope that is enshrined within this holy day. Hope today is at low ebb. The world lies in darkness, in confusion and chaos. The voice of pessimism is everywhere heard in the land. Fear and foreboding possess men's minds. A sense of fatalism is depriving us of all power of initiative, all courage and hope. Did we ever need Christmas, a real Christmas, more than we need it today?

For here and nowhere else lies the solid basis for hope in a world like this. And it should be the message of the church of the living God to the despairing souls of men. We are to stand—such is the message of Christmas—amid all the distressing events of our day, upheld by this truth of the divine and omnipotent love of God incarnate in the soul of Jesus Christ. Only this truth can give us what Sabatier has called "optimism without frivolity and seriousness without despair."

Other helps may fail us; other signs of promise may delude us; other disappointments may overtake us. But this word of God standeth sure. The world may look like a graveyard. But it has within it this principle of a social resurrection. With the Christmas truth in our souls today we can combat the spirit of futility, fatalism and despair and rise superior to all the distressing events of the day.

Christmas 1961! By all means the sweet and simple things that make Christmas beautiful! By all means the lights and the carols, the greens and the tree and the gifts, the family reunions, the children's joy. Christmas would hardly be Christmas without all of these. But shall Christmas pass today and this be the whole of it? Shall Christmas come and go at such a time as this with-

(Continued on page 33)

Dr. Calkins is the distinguished minister emeritus of the First Church of Christ in Cambridge (CC), Mass. The illustration, "Madonna," is a sculpture by Betti Richard and is reproduced here by courtesy of the National Sculpture Society in New York.

What is the church's ministry to expectant parents?

"We're going to have a baby!" What joy and wonder accompany this knowledge! With a sense of awe a couple realizes that through their love for each other God is at work creating a new life, a new person to cherish and to nurture in his way.

As their elation subsides and they settle down to the months of waiting, the couple begins to make plans. Medical care, new clothes and equipment, hopes and dreams for their child are constantly discussed. They may attend special classes or read books on the latest medical counsel on pregnancy, childbirth and baby care. They suddenly take a great interest in the offspring of their friends. But one thing is frequently missing—despite all their plans, they give little thought to their religious preparations for becoming parents.

Photo-Library, New York

Need for Fellowship

At best, they continue attending worship services and a few other church activities until the baby arrives. After that, they usually bow out gracefully and remain at home until the child is ready for nursery class in church school. When brothers and sisters keep arriving every two or three years, the prospects for the parents' full participation in the life of the church are even dimmer. They find themselves estranged from the church at a time when they and their children need the fellowship of God's larger family most of all.

Parenthood is one of the crises in life for which most married couples are never adequately prepared. And this is the time when they feel a deep need for God's love and are most receptive to it. They need the church—its corporate worship, sacraments, teachings, counseling and fellowship. Too often the church has neglected this phase of its ministry to the Christian family. It has ignored its responsibility to understand the religious needs of expectant parents in its membership and to find ways in which it may fulfill these needs by serving as a channel for God's grace and love.

One of the first needs of expectant parents is to be freed from the fear and anxiety that may result from various factors associated with the birth of a child. Family finances are often in a crucial state. The cost of medical care, clothing, equipment, larger living quarters, to say nothing of the loss of the wife's earning power may necessitate changed plans and real sacrifices for the new family. In some families this adjustment can be accomplished with no ill effects. In others, the worry over making ends meet and the consequent guilt at resenting the newcomer may result in a family atmosphere of fear and anxiety, which while blinding the couple to God's love creates a deep need for it.

A second religious need of expectant parents is for a strengthening and reaffirmation of their Christian marriage as a basis for building a Christian family. First, both husband and wife need to rethink the Christian meaning of love and marriage, especially in terms of their sexual relationship. Protestants view the sexual relationship not only as a means of procreation, but as a means of expressing in the most intimate and complete way their love as husband and wife. Throughout pregnancy the frequency of sexual intercourse usually de-

creases; during the latter part of pregnancy and for about six weeks after childbirth, most doctors advise continence to insure the health of the mother and baby.

Thus, many couples are faced with the problem of maintaining and expressing the intimate, loving husband-wife relationship at a time when each needs this security most. The birth of their child may create tensions, which may push a couple apart rather than draw them together.

Redefinition of Roles

Second, expectant parents need to redefine their roles and responsibilities in relation to their own parents and other members of their immediate family. With the addition of a child to the family, already existing strains may be intensified (especially in the eyes of a physically and emotionally exhausted new mother).

Also expectant parents need to redefine their roles and responsibilities in relation to each other, which may be changed by the birth of their child. For example, pregnancy and motherhood may limit the kind and amount of companionship a wife can give her husband, deprive her of her former work outside the home, require the husband to help more in the home and it most certainly will limit their social life. Expectant parents therefore need to talk over together their ideas about child raising and their goals for their family and they can use some help and guidance.

A third religious need of expectant parents is for a strengthening and reaffirmation of their relationship to God. The profundity of the birth experience affects everyone concerned. It is part of the mystery that surrounds God. What should the response of Christian parents be to God's creative action in their lives? Expectant parents need to be helped to understand the meaning of the sacrament of baptism, the importance of the parents' participation in the life of the church, the religious nurture of the child in his early years and the role of the home in the spiritual development of the child.

Four avenues of approach to the ministry to expectant parents may be briefly outlined. They are pastoral counseling, teaching, Christian fellowship, Christian worship and the sacraments. Let us look at each in relation to the needs outlined earlier.

Ideally preparental counseling by the minister should begin in his premarital counseling sessions, which provide the basis for future counseling relationships. The minister can open the subject by talking with the couple about their plans for having children and then lead into a discussion about the place of the church in helping them to bring up their children. He can suggest that they inform the church of each birth, arrange for each child's baptism, participate in a fellowship and/or educational group for parents, call upon him when needed and continue to take part in other areas of the church's life.

With expectant parents who were married elsewhere or by a predecessor, the minister will have to establish a counseling relationship in some other way. In a large congregation, or in one where there are many young married families, the minister may conduct general preparental counseling on a group basis in addition to individual sessions.

Practical Solutions

When dealing with the fears and anxieties of expectant parents the minister may first help them to define their problems and discover whether they are caused by "practical" or psychological difficulties. He then can help them work out practical solutions to the former, such as balancing their budgets, finding additional income, locating a volunteer housekeeper and so on. If he has had the proper training the minister can also help them understand their psychological concerns or he can refer them to a qualified counselor. If a good relationship between the minister and the couple has been established it will be natural for them to bring their most intimate problems to him.

A second avenue of approach for new parents is through the teaching ministry of the church. A group of couples who are "expecting" might be formed that would involve classes on the meaning of baptism, the program of the church for infants and their families and the role of the parents in the spiritual development of the child. If classes on the biological aspects of pregnancy and childbirth, and on the care of newborn babies are not available elsewhere in the community, a nurse or doctor might be invited to discuss these subjects with the group. Such classes could also be supplemented by a church library of helpful and informative books and pamphlets on each subject.

Part of the value of group counseling sessions and classes is the fellowship that each couple shares with other expectant parents. The mutual sharing of problems, of fears and anxiety, of plans and ideas, of hope and joy with others in the context of the church's larger family can help a couple to understand God's love for them and their child in a very meaningful way. Others within the church may also express God's love through their concern and interest.

Family Participation

Despite the best kind of experience with pastoral counseling, education classes and fellowship with other church families, feelings of fear and anxiety are never entirely dispelled; the self-sacrificing love demanded in family relationships is never entirely achieved; and the close relationship with God is never entirely effected. Only God, speaking through the corporate worship of the church and private prayer, through the Bible and the spoken word, and through the sacraments can really answer these needs. The church can, however, provide the channels for God's grace and love to make themselves felt in the hearts of men and women, causing them to respond in faith. It can stress the importance of the family's participation in the life of the church together. Churches can hold family services of worship regularly or on special occasions when all members of the family would be welcome and the service tailored to their needs. And they can provide devotional resources for use in the home during pregnancy and after childbirth. One example is the booklet *Christian Preparation for Parenthood*, which was developed by a group of laywomen and their minister in our Baker (Montana) Community Church.

Although many of the suggestions outlined above for the church's work with expectant parents could be carried on by various secular agencies, the church ministers to their needs from the perspective of the Christian faith and thus its ministry is unique. Only as each couple sees itself and its family in relation to God can these young people find the ultimate meaning of their life together and the strength, understanding and love with which to carry on their relationship in the spirit of Christ.

MARY N. KEITHAHN

Mary N. (Mrs. Richard K.) Keithahn is the wife of the minister of the Congregational church in Baker, Mont. Photo by Roy Pinney courtesy of Photo-Library, New York.

The authentic meaning and mission of the church

HUGH S. TIGNER

Dr. Tigner is minister of the Sound Avenue Congregational Church, Riverhead, N. Y. Photo by courtesy of Three Lions, New York City.

THE phrase popular in church circles today is "the renewal of the church." It is a significant phrase expressing something of our sense of need, something of our aspiration, faith and hope. In regard to this phrase I have a thesis, which is this: the secret of the renewal of the church lies in a discovery of what the church is and is about.

When we meet another person we note and are impressed by certain obvious things about him; but we recognize that these obvious features are seldom, if ever, the important things about that person, that his real and true significance lies beneath the surface of outward appearances. And we recognize that we do not really know that person until we have discovered something of these inward, vital, deep, moral-spiritual characteristics. It is the same with the church.

Hallowed Landmark

The most obvious thing about the church is its building, which may be a hallowed landmark that one feels a duty to maintain. Or it may be the product of a recent building campaign to which one has given much time, energy and money. But this is the most superficial feature of the church, for the church existed a good many years in a good many places without having a building to call its own.

Obviously, the church is a religious institution, a social-religious organization or complex of organizations. This is a big and energy-consuming aspect of the church's life in the mazes of which many a church member has become quite lost, unable to answer the question: "What did I come in here for?" But the organizational aspect of the church is an external force. In order to find the church we have to press further. Why is there a church in the first place? What brought it into being? What holds it together and makes it tick? What purpose does it serve?

Obviously, men organized the church. But they didn't invent it. The creative push, the igniting spark, came from beyond them. In its origin the church is a response to a stimulus, the effect of a cause, a reaction to an action. The church sprang from an action—or series of actions—by God toward mankind. Some of these actions have become a recognized part of our history. The *Letter to the Hebrews* opens with a reference to these recognized actions: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son. . . ."

The church sprang from a divine movement of life. God is the love who would not let mankind go, who—despite our alienation—kept on seeking us, calling to us, visiting us, finally doing this most pointedly in Jesus Christ. This is the background of the church—God working to penetrate the heart of men and win us to loving trust and obedience.

It is God working to break into our life and world and history and to be accepted by us as our Lord. We have not discovered the church until we have begun to sense this involvement in the creative purpose of God. Now and then one of our comrades will thrust his head out of the institutional water and shout for our edification: "The church is *people!*" Very true. But the church is a *covenanted* people, a people who are connected in a living way with the living God and are related to each other in the ties of that covenant.

There is a divine purpose behind the church. God is seeking to do something to us, with us and for us. What is he working to do? He is working to rehabilitate the human race, to recreate the world of mankind and history. This may be described under three headings, which are not three different purposes but one and the same viewed from three different angles.

To begin with, he is working to recreate persons, to capture us and form Christian characters within us. John begins his Gospel by saying that "to all who received him [Jesus], who believed in his name, he gave power to become children of God" (1:12). In other words, a new kind of person is brought forth through faith in Jesus Christ. Jesus calls for this, as when he said to Nicodemus: "Unless one is born anew, he cannot see the kingdom of God" *(John* 3:3-5). And another time he said to his disciples: "Unless you turn and become like children, you will never

enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven" *(Matthew* 18:3-4).

The Apostle Paul said: "If any one is in Christ, he is a new creation [a new being, or creature]; the old has passed away, behold, the new has come" *(II Corinthians* 5:17). In the *Second Letter of Peter* we meet the declaration that God has "granted to us all things that pertain to life and godliness," in order that we may "become partakers of the divine nature" (1:3-4).

According to these statements, God is seeking and working to give us new lives for old ones, by bringing us into a new quality of character. Of course we have an impulse to meet this defensively, saying: "There's nothing the matter with me—or not much; it's those other people." But on second or third thought—and the church of Christ exists to prompt us to the taking of this second and third thought—we know that what's the matter with other people is about the same thing as what's the matter with us, and that a lot more needs to be done to us before we could honestly fit into the kingdom of God.

God visited us in Christ for the purpose of producing new men. But men are not isolated units. No one lives by himself alone. We have our life in a community of persons and our relationships with our fellows are an essential part of our personal lives—even of our private and solitary lives.

No man's life is meaningful by itself alone. No one can be good or evil in himself alone, but is good or evil in his relationships to other people. So while God is working to bring forth new persons, he is simultaneously working to bring about a new order of relationships among persons—to create a new kind of community.

One of our basic understandings of Jesus is as "mediator of a new covenant." The divine covenant is always a community relationship, relating persons to God and persons to one another in a divinely ordained fellowship. For instance, the old covenant embodied in the Ten Commandments has four commandments describing proper relations between man and God and six commandments dealing with relationships among the people in the covenanting community.

Clearly, Jesus was the initiator of a new kind of community. "A new commandment I give to you, that you love one another. . . . By this all men will know that you are my disciples, if you have love for one another" *(John* 13:34-35). And we have Paul's dictum: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" *(Galatians* 3:28).

The New Testament picture of the church is that of a people who through their relation of faith in God through Christ and through their openness to the Holy Spirit are in the process of being progressively made over into his likeness. They have already been sufficiently made over that they have entered into a new unity with each other and established a community aimed toward mutual welfare, cooperation, neighborliness, harmony, concord, peace and good will.

Colony of Heaven

The church is pictured as a "colony of heaven" planted on earth by God through Christ and the Holy Spirit, for the purpose of bringing the world under the rule of God. And that states a third aspect of the divine purpose, which is to turn the course of human history away from its tragic pattern of "envy, strife and quarrels" (as the Advent hymn puts it) and redirect it toward Christ and his kingdom.

This is one description of the purpose that the church has been called to know and to serve, to give witness to and to practice. This is the deep and central mission of the Christian church. This is the purpose to which a Christian is called to commit himself and to work at with all his faculties and resources, all his life. This is the principle we are trying to work toward and to help each other practice and grow in. This is the meaning we are trying to communicate to our children. And this is the purpose to which we want to win more and more people—till "the earth shall be full of the knowledge of the Lord as the waters cover the sea." The church is a people yielding themselves to God's creativity in Christ Jesus and the Holy Spirit. "God is at work in you, both to will and to work for his good pleasure."

There is a reservoir of lay talent for the Sunday church school!

GEORGE GERALD PARKER

WHEN our director of Christian education resigned a year ago to get married, we immediately joined the "F.-G.C.H.F.D.C.E." In case you haven't heard, that stands for "Frantic Group of Churches Hunting for a Director of Christian Education." It is a large and honorable association though poorly organized.

As a full-fledged member we did what most churches do. We appointed a committee. This group began to make every contact possible to locate a new director without delay. Its members wrote to friends in other churches, to the seminaries, to our denominational headquarters. None of these approaches, however, proved fruitful. In fact, the ones made to the seminaries were alarming. One large seminary confessed it had only one director graduating. "There are now sixteen churches talking with her," they wrote. "If you wish consideration, you will have to hurry."

Finally, in desperation, we advertised in a national church journal. We received no replies even though we offered a good salary with many fringe benefits. Since then we have noticed similar advertisements every week for directors of Christian education, offering almost every inducement, but as the advertisements keep running week in and out, other churches are evidently experiencing our same lack of success.

Gradually we began to face the truth. Demand had run away with the supply. There are simply not enough directors of Christian education for all of our churches. Furthermore, not enough are being trained to fill future needs. In addition, the "life expectancy" of these directors is on the whole brief, due principally to marriage. (This, however, I cannot really complain about since I married one.) When we finally faced these facts we began searching for other means of meeting our need.

We believe we have found at least one answer. It lies in a special use of our lay leadership. Since this is also a possible answer for many other churches, let me describe our plan in some detail.

A survey within our own local church disclosed the fact that we had several members who were highly qualified as directors of Christian education but who lacked seminary training. For the most part they were married women—often with children nearly grown—who were actually seeking some creative work outside their homes. These women all had abundant experience in the church school, having spent years as voluntary teachers. They also had those two other important ingredients for leadership—maturity and personal dedication. Many of them also had backgrounds of public-school teaching and they had executive ability far beyond the average seminary graduate in her first years on the job.

Since our church school is a fairly large one, we appointed five of these lay members to act as directors of the church school. One of our appointees, too, was a personable and qualified man whose schedule as a social worker made it possible for him to serve.

Each director has supervision of two grades of the church school grouped as follows: pre-school, first and second grades, third and fourth, fifth and sixth, seventh and eighth grades. (All high-school training is under the supervision of Pilgrim Fellowship.) The directors meet every Thursday morning for a two-hour conference at which the minister is present. One of the directors acts as chairman of the group, a responsibility that is passed to another every few weeks.

Each director handles all the details of her department's work. Actually she has four departments since each grade is a department and the church school meets in two identical sessions every

(Continued on page 34)

Dr. Parker is minister of the Congregational church in Manhasset, N. Y. Photo by courtesy of Philip Gendreau, New York City.

A Christmas Communion Meditation

Full Circle of Blessing

ROBBINS W. BARSTOW

All nature is filled with patterns and harmonies of one sort or another. We can think of the shapely forms of the evergreens or the gracious unfolding of the rose. We recall the intricate symmetries of the snowflakes or the full, rounded orb of the rising moon or the setting sun.

Perhaps a completed curve is the simplest and the most satisfying of all shapes, and so I would ask you to think with me of an oval embracing two foci—one the Advent season leading up to Christmas, and the other the Lenten season and Holy Week leading up to Easter. Here were the two major moments when God's love broke into human experience in a uniquely direct and personal way. These two events make our faith different from and truer than any others.

Direct Relationships

Buddhists, Muslims, Parsis and others have elements of spiritual aspiration in their beliefs and even some factors of great good. But in no other religion do we find the needs of men so fully met as in Christianity. For man is a person, and his inmost and utmost necessities may be fulfilled not in vague philosophies or in elaborate rituals but in direct relationships.

This seems to me a most appropriate emphasis for Christmas because it is such a very personal time. We make much of our own homes and our immediate families, especially the children. And this is quite proper, for the origin of this holiday—better, this Holy Day—was so intensely personal. It involved some shepherds in the Judean hills, some wise men from afar, a harassed innkeeper, a wicked king, a carpenter pilgrim from Nazareth, his young wife Mary and, at the center of it all, a babe, born in a manger.

Yes, on that first Christmas God himself entered into human experience in the flesh and became as one of us, to share our earthly experiences. God identified himself with us for our salvation in the guise of a man. His reaching out for his wandering sons and daughters was not through some major cataclysm nor some preplanned campaign nor some irresistible mass movement but through his complete embodiment in a babe, then in a lad and then in a mature young man. All the glory and mystery of human birth and human life have been enriched forever by what happened that first Christmas.

Personal Significance

The years that followed have had significance chiefly in similar personal terms. Jesus called a few intimates by name. He didn't summon all the fishermen or all the tax collectors. He beckoned to James and John and Simon. He spoke to Matthew. He had a private talk with Nicodemus. He visited Mary and Martha and Lazarus. And all during and following his ministry the faith and the fellowship spread from person to person.

Read the sixteenth chapter of Paul's *Letter to the Romans*. There you find thirty-five people mentioned by name, plus references to their households or relatives. And for almost every one there is some direct characterization. In many of the other epistles you will find similar references and personalizations of that growing fellowship in the early church.

And so right down to the present time secular as well as sacred history is the sum total of individual men and women, their decisions, their wisdom or their folly, their righteousness or their wickedness, sometimes multiplied in its effect by reason of position or circumstance but always in the final analysis traceable to the person.

Someone recently commented on education, saying: "The point is, of course, that the essence of education lies in the contact of personalities. The lifeblood of a school flows through persons. If the teachers of a school are really Christian, no one can measure the carry-over of their influence into society."

The same holds in business and in industry, and right here we must guard against the depersonalizing influences of automation. We must balance the mechanical gains by enhancing in other ways the man-to-man contacts that alone can create the right sort of society. Dr. Halford E. Luccock in one of his intriguing little squibs recounts a somewhat terrifying experience he had. He was starting out on a journey and, instead of buying a ticket from an agent with whom he could talk, he put some money in a machine and received his passage. It couldn't even say "thank you."

Automatic Service

He wanted to check his baggage, but instead of handing it over to a friendly custodian, he put some more money in a slot and parked his suitcase in an impersonal locker. To get a shoeshine, he plugged in a dime and stuck his shoes under a whirling buffer; to get a drink, another dime in a slot and down dropped a cup and out squirted some orange juice. He even thought he would have his picture taken to prove to his wife where he had been and again, there was no living soul to tell him to look at the birdie. He posed himself in a curtained booth and the machine took over.

So it goes all down the line. When I want to check my watch, I do not ask a person. I dial a certain telephone number and a sweet voice on a platter tells me—and millions of other anonymous inquirers—that "at the tone the time will be 11:46. Ping!" We even had a demonstration not long ago of a train being operated by remote control without any engineer. What will be next? But the most worthwhile aspects of life are still personal—the love of husband

(Continued on page 33)

Dr. Barstow, formerly executive director of the Department of Overseas Union Churches of the National Council, is interim minister of First Congregational Church in Chappaqua, N. Y.

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

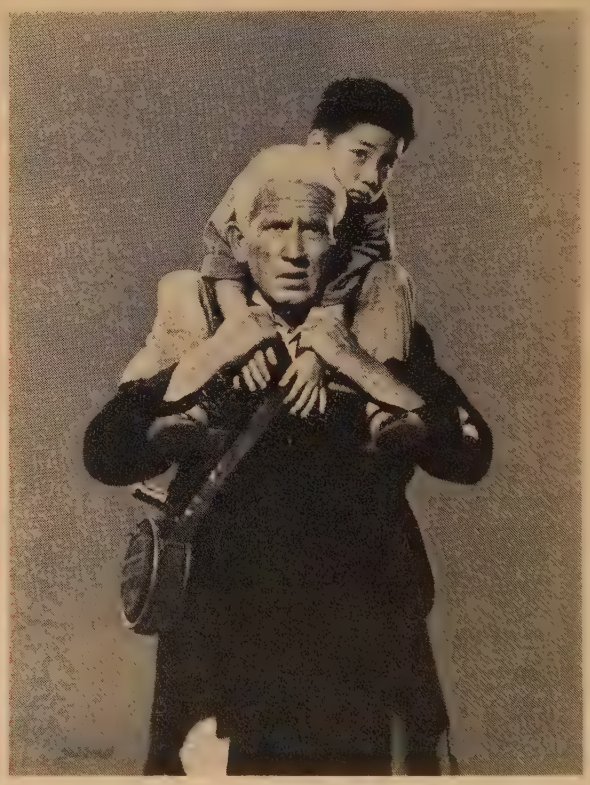
ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

KING OF KINGS

THIS movie is an epic, lavish, resplendent and star-studded story of Christ. It is vulgar as well. A source of controversy in the press, it has been both praised and damned—praised because it is "religious" in subject matter and damned for its "commercial holiness."

It has been said that its classic forerunner "The Ten Commandments" cost a million dollars for each commandment. No matter, it earned much more, and the same spirit prompted the making of "King of Kings." The feeling of the picture is perhaps best summed up by the press releases that MGM prepared to promote the picture: "Barabbas, an early Freedom Fighter," "How to keep a husband at home and alive," "Glamor is the word for Rita Gam" and "Salome was a teen-ager." R.N.



THE DEVIL AT FOUR O'CLOCK

THE Devil at Four O'Clock" is an old-time type picture. Spencer Tracy portrays a priest who is, for most of the picture, unsure of his faith. Frank Sinatra plays a criminal, who is discovered to be quite human after awhile. There is an exploding volcano, which threatens the destruction of this South Pacific isle, and the hospital high in the hills is in danger. There is heroism, melodrama and every kind of suspense before the island is rendered totally uninhabitable.

This is a kind of picture rarely made any more, even in Hollywood. For all its sloshy sentiment, the viewer leaves the theater with his head up, determined to be a hero, only to discover, slowly, his own world unchanged. For as long as the feeling lasts, it's worth it. R.N.

THE COST OF DYING

I AM usually concerned here with the cost of British living in one way or another, but I see that people are now beginning to worry about the high cost of dying, too. In the United States and Canada they are forming funeral cooperatives in an attempt to cut down the costs. There isn't a Forest Lawn (for details, see Evelyn Waugh's *The Loved One)* in every state but American funeral costs in 1960 averaged nearly $1,000 (about 350 pounds).

The cooperatives are being organized mostly by clergymen, who arrange funerals with undertakers who will guarantee a reasonably priced funeral to members. In Seattle they have got the price down to $75, in San Francisco to $125, in Toronto to $85. The California Funeral Directors' Association is fighting this trend and insists that members offer funerals at no lower than $450. Members who refuse are being expelled.

In this country (England), the National Association of Funeral Directors has recently had to defend its members against the charge that they "have one of the easiest jobs in the world and one of the most lucrative." The agreed minimum price among members of the association is 33 pounds, and this seems reasonable to me since it includes a hearse, one car, the coffin and a return journey. . . .

Which? recently examined the bills for funerals sent in by nearly one hundred members and their prices were found to range from 22 pounds, 10 shillings to 195 pounds, but were usually between 35 pounds and 50 pounds. The conclusion that *Which?* came to was that, though a few members complained that undertakers tried to do too much for them, nearly all who commented were well satisfied.

All in all, I don't think the cost of dying here is too high—and things are beginning to look up in the U.S. A man in Rhode Island whose concern is "for those who wouldn't be caught dead in a plush-lined coffin" is offering, for $120, a plain wooden box with strong rope handles. As he says: "Cover it with cushions and it can double as a storage chest and low seat until needed for its ultimate purpose." *The Spectator,* London, England.

THE BEST IN EDUCATION

THE Bible is what President Woodrow Wilson once called it: live literature. It can be taught in a way that will mediate its vital resources to each new generation. Every boy and girl should have an opportunity to learn at first hand what the Bible is and what it says to mankind.

In her brave and pathetic journal, Katherine Mansfield tells of coming on the Bible in her mature life, never before having read or studied it. Facing so sensitively the frustration of her literary career and a losing fight with tuberculosis, she wrote: "I feel so bitterly that I have never known these writings before."

Courtesy of The Realist

It would be a strange thing if Americans, knowing how much we have gained from the Christian tradition, which made civilization, should fail through neglect to cherish those traditions and pass them on. We must not think of these traditions as static things, not needed in our wealthy and powerful land. . . .

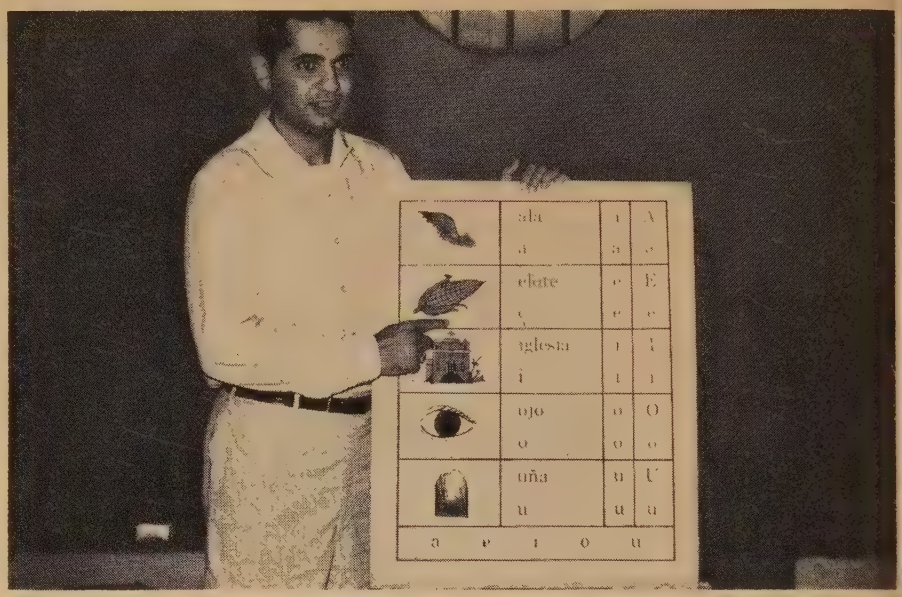
How relevant the Bible is to our contemporaneous life may be glimpsed from this summary of a part of the fifth chapter of *Matthew,* as reinterpreted by Georgia Harkness in her remarkable book *Religious Living:*

"It is neither possible nor desirable to return to the preindustrial simplicity of the peasant society in which Jesus lived. But the standards of values that he there enumerated and lived by — the holiness of God; the equality of all men before God; the duty to treat all men as neighbors and brothers; the blessedness of living in simplicity, sympathy, humility, aspiration, mercy, purity, peace and steadfast devotion to high convictions—these are as important today as ever. They are difficult to maintain in a secular civilization that, in obsession with things, presses upon us from every side to jostle them out of consciousness."

David R. Porter

From The Quest of the Best in Education

Teaching the people of Honduras to read . . .



The author demonstrates the method of picture-word identification used to teach both young and old to read in Honduras as part of mission's literacy campaign.

I HAVE BEEN a Christian for twenty-three years and in that time have not been able to read a single verse from the Bible; I shall be your first pupil." Such was the response of one of the stanchest believers in the Pinalejo congregation when I announced that the mission planned to start a literacy campaign in his village.

Pilot Project

Have you ever wondered what it would be like if only a handful of the members of your congregation were able to read and write? Such is the problem that faces the church here in Honduras, where 70 per cent of the population is illiterate. But the people realize that if their church is to be a growing church, it must also be a literate church, and so they are ready to support a series of literacy campaigns. The village of Pinalejo became the center for a pilot project.

After taking a partial village census, we began to create enthusiasm for learning through the use of a filmstrip entitled "Literacy Unlocking the Bible," which deals with the efforts of Christian missionaries throughout the world to teach millions of illiterates. But the highlight of the "propaganda" was a little puppet play we had written, for which several of the young people in Pinalejo recorded the dialogue on a portable tape recorder since there is no electricity available.

The plot, telling of a farmer who was swindled because he could not read, struck home with many of the viewers. They enjoyed seeing how the old man learned to read through the church's literacy program, thereby enabling him to thwart the efforts of the swindler when he returned to the village several months later.

Fifteen church members, whose ages ranged from 16 to 60, volunteered as teachers on Monday through Friday for two months. To me, this was a remarkable testimony of their Christian love and concern. Some of these volunteer teachers had had only three years of primary school, whereas others were teachers in our mission primary school. But they all joined in with equal enthusiasm. Among them were housewives, public accountants, maids, agriculturists and carpenters—all giving their time to this important project.

The first night we dealt with the psychology of teaching an illiterate adult: what we say, what we don't say, how we correct and above all how we take the word "no" out of our vocabulary. The second night was spent practicing the method based on the Laubach system of picture-word identification. Each took his turn as teacher and pupil, demonstrating and learning.

Since this was an experimental campaign, we closed the enrollment at fifty. Finally the night arrived to begin the first campaign, with fifteen teachers and fifty pupils. Louise Vordenberg, one of our missionaries, through the wisdom and understanding acquired during many years of service, warned me not to be too hopeful—and above all to be patient. I rang the school bell and waited . . . and waited . . . and waited! One pupil, four teachers; three pupils, twelve teachers; finally, more than an hour later, sixteen pupils, fifteen teachers.

It is a big step and a difficult one to become a pupil for the first time in your life when you are advanced in years. But the amazing thing was that those sixteen people learned to read a page that first night, and their enthusiasm brought more students each successive night.

Enthusiastic Pupils

The youngest was a barefooted lad of 12—the oldest, a 70-year-old farmer. You have no idea what a thrill it was to see them coming to class in the evening after a full day of work; what a thrill it was to see their faces light up as they began to distinguish the difference in words and draw meaning from what they read. It was thrilling to see them in the classroom, sitting two or three at each desk, picking out words from the printed page for the first time in their lives—words that spoke to them about both their physical and their spiritual needs. First of all they read the primer; next a simply written booklet entitled "The Rural Home," with its suggestions for improving their standards of living. There was a special book for the men called "I Am a Worker," which teaches about the material and spiritual life, and

(Continued on page 32)

THOMAS C. PUROFF

Mr. Puroff is an E and R missionary in Honduras. Photo by Porter Bower by courtesy of the author.

This is another in the *Herald* series on the 1961-62 foreign mission theme, "The Christian mission in Latin American countries."

Glory to God in the Highest

A Story

Catherine M. Krueger

"Ah-h-h! It smells like Christmas Eve," exclaimed Ivan, stamping the snow off his boots as he closed the door and entered the cheerful, steamy kitchen.

"It is Christmas Eve," echoed brown-eyed Marsha, swirling across the room to give her father a warm greeting.

"Then come, let's see what Mama has cooking on the stove!"

"No, no! Don't uncover the pots, Ivan," laughed Maria, standing with arms akimbo to guard her culinary secrets.

"Never mind, Maria, I'll find out soon enough," her husband jested.

"Suppose you get washed, Ivan, and Marsha can help me carry the food to the table. Vanya will soon be coming in with the wood for the fire and then we can eat."

Wonderful Feast

Mother and daughter busied themselves at the stove and the steaming dishes had just been carried to the table when 12-year-old Vanya came into the kitchen, laden with snow-covered wood.

"Shut the door quickly, Vanya, there's no need to try and warm the outside on a bitter night like this," commanded Maria with a motherly smile. "There, that's plenty to bank the fire for the night. Now run and take off your heavy boots and jacket so we can eat."

"No need to tell me twice, Mama. After six weeks of fasting, it will be a wonderful feast!" The Russian lad busied himself at the washbasin and then hurried to take his place at the table.

"Six weeks without meat or eggs or milk—or any food provided by an animal," said Ivan, "and now on Christmas Eve we shall break our fast. How well I remember this feast when I was a boy. I thought I could never wait until Christmas Eve when there would be meat—and all sorts of delicious foods. Let's uncover the dishes and see what Mama has prepared!"

"I know what it is," exclaimed Marsha.

"I would, too, if I could stay in the warm kitchen and help Mama," said Vanya, "but never mind, just show us what you two have been making."

"First, this thick, sweet soup," replied Maria, ladling generous servings into their bowls. "And there's the meat and the cabbage, baked in the oven. Next we'll have thin pancakes cooked on the griddle. And last, I've made sweet wheaten balls, with honey trickling all over them."

"This would be fit for a king—if we had a king," cried Vanya.

Mingled with the aroma of the food was the sweet odor of hay, reminiscent of the lush summer meadows. In the corner of the room a bundle of hay lay before the little family shrine, the flickering light of the red votive candle illuminating the icon of the Virgin and her Holy Babe. For three days the manger had reminded the family of the coming festival.

"What else did you do on Christmas Eve when you were a little boy, Papa?" asked Marsha.

"There was always the beautiful Christmas Eve mass in the village church," Ivan answered solemnly.

"Will there be a mass in our church tonight?" asked Vanya.

"No," Ivan sighed, "there is to be another political meeting in the village hall. It would not be wise to be absent."

Important Meeting

"Are we not allowed to go to church tonight?" wondered Marsha.

"They have not said that we cannot go, Marsha, but they have announced that there will be an important meeting in the hall. There will be no one at the church," Ivan replied.

"What would happen if we did go to church tonight?" demanded Vanya.

"One never knows, son. Perhaps there would suddenly be no job for me and then what would we do?"

"It is too bad," said Marsha. "I would so like to go to a Christmas Eve mass. What would it be like?"

"Listen! Mama and I will sing a part of the Christmas Eve mass for you. Years ago, we were part of the choir. We needed no books for the words or the notes because we had memorized the music when we were little children. On Christmas Eve we would sing:

"O Christ God, thou hast dwelt in a cave, and a manger did receive thee. The Magi with shepherds worshiped thee, thus fulfilling the preaching of the prophets; and the angelic powers wondered, lifting their voices and saying, 'Glory to thy condescension, O thou only lover of mankind! Thy nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worshiped the stars did learn therefrom to worship thee, O Sun of Justice, and to know that from the east of the Highest thou didst come, O Lord; glory to thee!' "

Joyful Message

The clear, vibrant voice of his wife blended with her husband's deep tones as they sang the familiar chant together, first in tremulous harmony, then voice answering voice as they echoed the joyful message three times.

"How beautiful," breathed Marsha. "How many were in the choir?"

"There used to be at least sixty of us," answered Maria. "The service started at 6 o'clock on Christmas Eve, and when we went home at midnight we would see an evergreen tree decked with lighted candles, glowing in the window of the priest's home."

"It must have been wonderful to have lived in those days," mused Vanya.

"It was, indeed," said Ivan, "but it's no good yearning for what is gone. We had better get ready to go to the meeting, Maria."

"Yes, you are right," agreed his wife. "Now, you two—while we are gone, will you take this bowl of wheat balls and carry it out to grandfather's house in the country? Grandma has not been well and this little treat will cheer her up a bit. How well I remember taking a bowl like this on Christmas Eve when I was a little girl. It was such fun! We went to all the neighbors and offered them our Christmas treat, and in return they gave us pennies. But enough of this remembering; put on your coats and take the bowl to Grandma!"

"Could we ask Tanya and Kolya to go with us?" asked Vanya.

(Continued on page 28)

Catherine Morneweck (Mrs. Arthur M.) Krueger is the wife of the president of Lakeland College in Plymouth, Wis.

NEWS

SEMINARY PRESIDENT TO SERVE AS CITY MAYOR

DR. Frederick W. Whittaker, president of Bangor Theological Seminary, Bangor, Me., has been elected chairman of the Bangor City Council. Under the council-manager form of government this means that he is chairman of the city's nine-man legislative body and bears the honorary title of mayor. The city manager serves as the chief executive officer.

Elected to the council in 1959, Dr. Whittaker is the first clergyman to hold the office of council chairman and possibly the only theological school president serving in this capacity anywhere. Commenting on his position, Dr. Whittaker explained: "My interest in political affairs stems from my experience in the business world and from a concern that developed during my years as a professor of church history. I am convinced that the affairs of the state are as much under the providence of God as are the affairs of the church.

"I have consistently taught my students that there should be cooperation rather than separation between the church and the state. My candidacy in the 1959 election was my way of practicing what I have been preaching. And I hope to interest others in political affairs."

Dr. Whittaker called attention to the fact that three of the nine councilors, as well as the city manager and the city clerk, are members of the historic Hammond Street Congregational Church.

In his inaugural address the new council chairman urged all citizens to take a more direct part in city government by attending council meetings, by informing council members of their opinions on vital issues confronting the city, and by offering their services to the city government as opportunities present themselves. An ordained Congregational Christian minister, Dr. Whittaker served pastorates in Yarmouth, Me., and Shelton, Conn., before going to Bangor Seminary in 1948. He has been president since 1952.

INDIANA LAYMEN'S FELLOWSHIP HOLDS INSTITUTE

THE INDIANA Laymen's Fellowship Retreat had a new program format for 1961. Under the leadership of the Rev. Ralph R. Shrader, project secretary of the United Church Board for World Ministries, a thirty-six-hour International Seminar was held at Merom Institute, near Merom, Ind. Representatives of both CC and E and R churches in the area attended.

In addition to Mr. Shrader, other leaders who took part in the program included Dr. Kirk R. Stetson of the Southern Rhodesia Mission; the Rev. Robert P. Guruswamy, a World Fellowship student at Chicago Theological Seminary; Vernon H. Branneky, assistant treasurer of the Board for World Ministries; and Indiana's Superintendent Andrew K. Craig.

In the absence of President Allen Young, who was ill, two former presidents of the State Laymen's Fellowship presided at the meetings: John Gray of Indianapolis, and Raymond Olson of Muncie. Others assisting in the program were the Rev. Alan T. Jones, director of Merom Institute; the Rev. Larry E. Loving, associate minister of Plymouth Church, Fort Wayne; John Welles, Indianapolis; Don Risk, Muncie; and Robert E. Lee, Fort Wayne.

New officers elected included Don Risk, president; John Welles, vice president; Robert Fox, Hagerstown, Ind., secretary; and Dillon Traxler, Sharpesville, Ind., treasurer. Photo shows some of the forty-five men who attended the retreat.

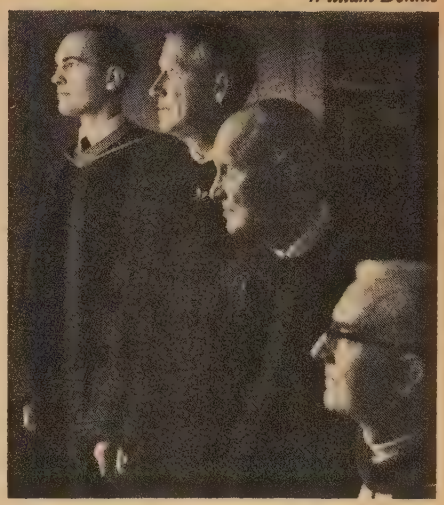
MUSICAL PREMIERE MARKS 75TH ANNIVERSARY

WHEN MEMBERS of Westmoreland Congregational Church, Washington, D.C., failed to find a suitable anthem for use in the celebration of the seventy-fifth anniversary of their church's founding, they decided to commission the writing of a composition that might be given its *première* during the birthday celebration on October 29. Daniel Pinkham, harpsichordist with the Boston Symphony Orchestra and well-known composer of liturgical and symphonic works, received the assignment.

As text the composer used the brief and poetic Statement of Faith of the United Church of Christ, which begins: "We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify. . . ." Presented by the chancel choir under the leadership of Harold Ash, Westmoreland's director of music, the initial performance was heralded by Paul Hume, music critic of the *Washington Post*, as among "solid achievements and significant trends for the future cultural life of this community."

Two former ministers preached at the anniversary services: Dr. Fred S. Buschmeyer *(second from right)* of New York, secretary of the United Church of Christ; and Dr. Philip G. Scott *(second from left)*, superintendent of the New York State Congregational Christian Conference. Also participating in the services were Westmoreland's two ministers: the Rev. Thomas C. Dick *(right)* and the Rev. Charles R. Zweizig Jr. *(left)*. These four men represent a continuous pastoral leadership in the congregation totaling twenty-two years. Persons who have been members of Westmoreland Church for many years were honored at a special reception. The church began as Mount Pleasant Congregational Church in a downtown location of Washington in 1886. A new and larger edifice

William Dennis



was erected twelve years ago on Westmoreland Circle, on the District of Columbia-Maryland border.

UNITED THEOLOGICAL SEMINARY DEDICATES NEW SITE

Nick Burkowski

IN AN impressive ceremony witnessed by the Governor of Minnesota and other guests from church and community, the site was dedicated and ground broken for the new campus of the United Theological Seminary of the Twin Cities. The services were held on the recently acquired 69-acre tract in the suburb of New Brighton, Minn., not far from Minneapolis and St. Paul.

Among those who brought greetings were Mayor Arthur Naftalin of Minneapolis, Mayor Bernard Skrebes of New Brighton and Congressman Joseph Karth of St. Paul. Dr. Ralph J. Hoffman *(second from left)* of Huron, S. D., chairman of the seminary's board of trustees, conducted the service and turned the first shovel of earth. Dr. Samuel J. Schmiechen *(second from right)* of St. Paul, chairman of the building committee, presided at ground breaking ceremony. Other participants included Dr. Allan R. McAllaster *(left)* of Yankton, S. D., registrar, and Dr. Ruben H. Huenemann *(right)* of Minneapolis, president of the United Theological Seminary.

Governor Elmer L. Anderson and the Rt. Rev. Philip F. McNairy, suffragan bishop of Minnesota for the Protestant Episcopal Church, were the principal speakers at a dinner for community leaders and members of the seminary's council.

The United Theological Seminary represents a merger of Mission House Seminary (E and R), Plymouth, Wis., and Yankton School of Theology (CC), Yankton, S. D.

In this month of special emphasis on health and welfare services, we feature . . .

New building dedicated at Evangelical Children

The new administration building at Evangelical Children's Home in St. Louis replaces the old main building, which had served as home for 5,000 children.

THE NEW multipurpose building of the Evangelical Children's Home in St. Louis, Mo., of which Oliver A. Berwin of St. Louis is president, was dedicated on November 4.

Dr. Ervine P. Inglis, minister of the First Congregational Church of Webster Groves, Mo., speaking at the dedication services said:

Security and Love

"It is significant that this new building is placed on the foundations of the old structure. This is symbolic of the fact that the purposes of construction of the Eighteen Seventies and Eighties are being continued in the new building, which we are dedicating today. Always the purpose has been to maintain, not a mere institution, but a home where children can feel security and love.

"We can celebrate the building not only of a new edifice, but also of a new denomination," continued Dr. Inglis. "See how the different emphases of the two uniting fellowships augment each other. The Evangelical and Reformed Church has shown great skill in founding such institutions as homes for children, homes for the handicapped, homes for the aging, hospitals and special projects to meet community needs. On the Congregational Christian side we have made schools our special emphasis. We established a long chain of colleges in this country and after the Civil War Congregational churches and organizations founded more than five hundred schools for freedmen in the South.

"Numbers of these schools, some of them now colleges, continue to be supported by the United Church of Christ today. Thus the two denominations, now united in one, balance and complement each other in the work we continue to do."

The Evangelical Children's Home, founded more than one hundred years ago to meet a "challenging" need, is still carrying on its special ministry to children, adapted to meet changing needs in changing times. In 1858, St. Louis was a city with a population of 78,000, including 2,700 slaves. An Olive Street carline had been authorized to run as far as Twelfth Street. The city was installing its first fire-alarm system as an aftermath of the great fire of 1849.

There was another blot on the city. Many children, orphaned by recurring cholera epidemics or the perils of wagon train or ship migration from Germany, were wandering the streets.

Mrs. Linder is manager of the St. Louis Office of Communication. Photos by courtesy of the Office of Communication.

CATHERINE LINDER

It was in 1858 that the Rev. Edward L. Nollau, a German immigrant pastor, with the help of friends, founded the home—known until 1945 as the German Protestant Orphans' Home—to minister to the many needy children. After the Civil War the home moved to its present 65-acre campus at 8240 St. Charles Rock Road.

For the first nine decades the program of the Evangelical Children's Home was one of custodial care, according to Victor B. Hauck, superintendent, who was recently elected vice president of the Council for Health and Welfare Services of the United Church of Christ. However, times have changed.

New Type of Child

As in most other "orphans' homes" in those early years the children all lived in one large building. At peak occupancy there were 280 children who slept, ate, studied and grew up under one roof. The daily schedule was as strict as military procedure. There was little opportunity for individual attention.

By the Nineteen Forties there was noted a considerable reduction in the applications for well-adjusted, homeless children needing custodial care. At the same time, however, this era brought a new type of child to the "orphan home" doors. He was not an orphan, he was an emotionally ill, upset, neglected, perhaps delinquent child—the product of rapid deterioration in his family life.

Many institutions shunned this different and difficult child. He could not be cared for in large groups. He needed a special kind of treatment, guidance and help. But the commitment of the Evangelical Children's Home to serve children did not permit this agency to turn away children in need. There adjustments were made to meet the requirements of these children. Even the name "German Protestant Orphans' Home" was changed to the Evangelical Children's Home to emphasize the new type of services provided.

Three homelike cottages, a first step in

Home

a program to create small living units in place of the congregate structure, were completed a decade ago. In each of these buildings twelve children live with their houseparents. The children sleep in bedrooms with one, two or three to a room. There is a living room, a dining room, a kitchen and all the other units found in a "real" home.

In 1959 two additional cottages were completed. All the children had been moved out of the old main building, which had been in service for eighty-three years and had been home to more than 5,000 boys and girls. It had served well in an age that was gone, and in 1960 it was razed to make way for a new building to serve a new era.

Small living units were only part of the requirements for serving the child of this new era. In 1954 the first fully trained caseworker was added to the staff. The following year a foster-home program was begun, so that children could be placed in supervised homes with foster families. In 1956 another caseworker joined the staff and provision was made for psychological and psychiatric consultations. The program of care is continually being improved and modified to give the best care for children that available funds and staff can provide.

The program of the Evangelical Children's Home is essentially a three-pronged one, according to Superintendent Hauck. The first and principal emphasis is on residential care and treatment of children who are in need of special help. It is a wonderful experience for these children to live on the campus in cottage groups, to receive the love and patient understanding of trained houseparents.

The second part of the program, according to Mr. Hauck, is foster-home care for children who no longer need the campus experience. They may have no family with whom they can live, yet long for a family experience of their own.

Guidance in Counseling

So active church families, under the supervision of the casework department, become foster parents. The growth of the child to secure adulthood thus continues to move forward.

The third part of the program is a consultation service, which is made available to pastors who have difficult family problems in their parishes. Such consultations with the home's highly trained and experienced staff give guidance to the pastor in his family counseling.

The Evangelical Children's Home in its ministry to children always maintains an open door to boys and girls who need special understanding and guidance in a Christian atmosphere. It is one of a dozen church-related institutions and services for children that the Evangelical and Reformed Church has brought into the United Church. Each is a private institution, supported largely by contributions from individuals and churches in the surrounding area. The largest portion of this financial support usually is received during December when the needs of children are paramount in the minds of many people.

The Christ Child, Christmas and children are synonymous in the minds of young and old alike. Some have happy recollections of Christmas in bygone years; some are wondering what Christmas will be like in years to come. Among the many children far and wide who are looking forward to the holiday this year are the children in our church-related homes, who need our generous gifts and prayers.

Church-related Homes

There are nearly 900 boys and girls receiving help through these church-related agencies: Bensenville Home Society, Bensenville, Ill.; Bethany Children's Home, Womelsdorf, Pa.; Evangelical Children's Home, St. Louis, Mo.; Evangelical Home for Children and Aged, Detroit, Mich.; Fort Wayne Children's Home, Fort Wayne, Ind.

Also Hoffman Home for Children, Littlestown, Pa.; Nazareth Children's Home, Rockwell, N. C.; Protestant Children's Home, Louisville, Ky.; St. Paul's Children's Home, Greenville, Pa.; South Illinois Child Welfare Association, Hoyleton, Ill.; Uhlich Children's Home, Chicago, Ill.; and Winnebago Children's Home, Neillsville, Wis.

Oldest of the homes is Protestant Children's Home in Louisville, Ky., of which William H. Pyne is superintendent. This was founded in 1851, seven years earlier than the Evangelical Children's Home in St. Louis.

The children in the care of these homes will soon be adults and ready to take their places in society. Their lives will be richer and more fruitful because the people in the churches cared enough to surround them with tender loving care during the formative years of their youth.

Small, homelike cottages presided over by houseparents have replaced the older type of institutional dwelling.

Children's home residents gather around the dining room table for a lively spelling game once their school work is finished.

NEWS of the WORLD

EARLY REPORT FROM NEW DELHI ASSEMBLY

THE RUSSIAN Orthodox Church in the Soviet Union, largest of all Eastern Orthodox bodies, has been admitted to membership in the World Council of Churches, according to dispatches received as this issue of the *Herald* went to press. The Russians received 142 affirmative votes and three negative. Four churches abstained.

The council, which represents 175 Protestant and Orthodox churches in fifty countries with an estimated total membership of 250,000,000 people, held its third assembly in New Delhi, India, from November 18 to December 6.

By similar margins twenty-two other church bodies were received into membership in the council. Included were two Congregational groups—the Bantu Congregational Church of South Africa and the Congregational Christian Church in Samoa—and three churches in Communist countries—the Bulgarian, Romanian and Polish Orthodox churches.

The United Church of Christ delegation in New Delhi sent the following statement to the *Herald:* "We the delegates of the United Church of Christ to the third assembly of the World Council of Churches rejoice that by an overwhelming vote the member churches of the World Council have acted favorably upon the application of twenty-three communions (including the Orthodox Church of Russia, the Bulgarian Orthodox Church, the Romanian Orthodox Church and the Orthodox Church of Poland) for membership in the council.

"It was the unanimous decision of the delegates of both constituencies of the United Church to vote in favor of admitting the twenty-three communions, including the Russian Orthodox Church. This decision was made not on the basis of political considerations but out of a deep concern for the unity of Christ's church.

"It should be noted that the Church of Russia was invited into membership in the World Council before the first assembly in Amsterdam in 1948. Since that time there have been periodic consultations between the World Council and the Church of Russia at many levels.

"The Russian Orthodox Church has complied with all of the requirements for membership in the World Council, including full acceptance of the basis: 'The World Council of Churches is a fellowship of churches that accept our Lord Jesus Christ as God and Savior.' There is every evidence that there is within the Church of Russia a vital spiritual life.

"It is our belief that the Christian witness to the unity of the church should be neither dominated nor hindered by political considerations, and that the extension of the hand of Christian fellowship across the barriers created by the world political situation will give expression to the unity of the body of Christ transcending nations and environments.

"We believe that everything possible should be done to strengthen a church that must live in a totalitarian situation. We hope and pray that one by-product of this decision will be a new channel of relationship between the Russian people and the people of other nations. And we believe that God will use this new situation in ways beyond calculation."

Two of the four abstentions were announced after the written ballots were cast. Bishop John of the Russian Orthodox Church of North America told the assembly: "It has become our duty from deep religious consideration to abstain, by reason of certain circumstances, from voting on this application." Bishop Zoltan Beky of the Hungarian Reformed Church in America saluted the historic past of the Russian Church but pointedly questioned the motives of the delegation sent to New Delhi.

About 2,000 people attended the service of worship opening the World Council sessions. They gathered beneath nearly an acre of striped canvas for the hour and one-half service, preceding which an impressive academic procession filed into the enormous tent. Leading the procession was the Rev. Joshua R. Chandran, principal of the United Theological College of Bangalore, India, and a member of the council's central committee.

The sermon was delivered by the Rev. U Ba Hmyin, secretary of the Burma Baptist Churches Union, who called on Christians to make a radical break from purely Western ways of thought. He said in part:

"The Christian community is not wholly equipped for this century with its pluralistic mankind. We must have a relevant as well as a universal theology for the nurture of Christians of both East and West. If not, the church will stand isolated from the powerful movement of the renascent faiths of Asia and the world."

The first formal action of the third assembly was the integration of the International Missionary Council with the World Council of Churches. Hereafter the missionary body, with its thirty-three national councils, will function as the Division of World Mission and Evangelism of the World Council. Director of the new division is Bishop J. E. Lesslie Newbigin of South India.

The better-red-than-dead philosophy was sharply criticized by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs. Only the timid were tempted by the statement that it was better to yield freedom than to lose life, he told assembly delegates. "In yielding to defeatism the faith of Christianity is denied." At the same time the church leader indicated doubt of the sanity of those who contend that "the testing of multimegaton nuclear weapons will promote security." He called for the speedy conclusion of a legally binding treaty to cease nuclear weapons testing with provision for inspection and control.

In discussing the assembly subtheme of witness the delegates drew a clear distinction between this term and proselytism. Witness was defined as the act of persuading persons to accept the "supreme authority of Christ, to commit themselves to him and to render him loving service in the fellowship of his church." Proselytism was described as witness that has been corrupted when cajolery, bribery and intimidation are used.

BRIEF REPORTS OF ECUMENICAL INTEREST

Dr. Edgar H. S. Chandler, a Congregational Christian clergyman, has received the Commander's Cross of the Order of Merit from the German Federal Republic. The award was bestowed in recognition of Dr. Chandler's services as director of refugee work for the World Council of Churches. In 1960 he became executive vice president of the Church Federation of Greater Chicago.

The Massachusetts Council of Churches collected thousands of signatures on a "Covenant for Christian Unity," which was sent to delegates and officials at the World Council of Churches' third assembly in New Delhi, India. Signers pledged to "pray and to work more diligently and faithfully for the unity that is God's will in this place and throughout the world." The covenant continued: "With you we confront a world that is torn by strife among races, nations and classes, and in which Christians are far outnumbered by those who have not yet heard and accepted the gospel. We join with you in prayer that the whole world Christian community may respond with a new sense of dedication to Jesus Christ."

Mrs. William Sale Terrell *(left in photo below)* of West Hartford, Conn., signed the first pledge in support of the United Church Women's newly launched attack on racial discrimination. She retired recently as president of United Church Women, a general department of the National Council of Churches. Mrs. Jesse J. McNeil of Pasadena, Calif., who retired as vice president, is shown watching the signing of the pledge. The

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nationwide, interdenominational program *(see* United Church Herald, *November 16)* will enlist the support of some 12,000,000 Protestant and Eastern Orthodox church women in breaking down racial barriers in churches and communities.

Dr. Ralph W. Sockman *(see photo)* has announced his forthcoming retirement as minister of Christ Church (Methodist) in New York City. Dr. Sockman will end more than forty-four years as pastor of the "Cathedral of Methodism" on December 31. His was the longest single-church pastorate in Methodist history. Dr. Sockman will continue his Sunday morning "National Radio Pulpit" broadcasts over N.B.C. until April.

The 76th annual World Day of Prayer will be observed at special worship services by thousands of Protestant and Orthodox women of five continents on March 9, 1962.

Christians in more than fifty countries around the world will again offer prayers for an end to the divisions that separate them during the Week of Prayer for Christian Unity, January 18-25, 1962. The theme of this year's observance will be service: "I am among you as one who serves" (*Luke* 22:27). This was one of the themes at the recent New Delhi assembly of the World Council of Churches.

A strong plea for the fostering of "mutual respect among men and reverence for God" as a major step toward world peace was made by the new president of the Japan International Christian University at his inauguration. Speaking before some 1,000 guests, Dr. Nobushige Ukai, famed Japanese expert on constitutional law, called for an "international mindedness" among free men. A joint undertaking of fifteen major Protestant denominations in the United States, including the United Church of Christ, the International Christian University in Tokyo opened its doors to students in April 1953.

COURAGE TO CHANGE,
An Introduction to the Life and Thought of Reinhold Niebuhr

By June Bingham *(Charles Scribner's Sons, $7.50)*

READERS of the *Herald* have already had a taste of this book because the chapter dealing with Reinhold Niebuhr's boyhood years appeared in these pages some months ago. It was a good introduction to the general vivacity and liveliness of the whole volume. Mrs. Bingham does not pretend to write a systematic review of Reinhold Niebuhr's thought. She is not trying to make a mark as a theologian who writes the definitive critique of the work of a distinguished thinker.

This book is about the man. On each of its 400 pages it bears the mark of enthusiasm. June Bingham, journalist and author, first heard Dr. Niebuhr speak at a political meeting in Chicago. After the participants had spent two days of wearying effort trying to hammer out a point of view, Dr. Niebuhr finally spoke out near midnight of the second day and electrified the group with his force, insight, humor and wisdom. Mrs. Bingham did not know who he was.

"Who is that man?" she whispered to her husband, who was later to become U.S. representative to the U.N. Trusteeship Council *(see* Herald, *April 20, 1961)*. "Famous," he whispered back, "but I am not sure what for." "What do you suppose his job is?" Mrs. Bingham continued. "Minister," said her husband. "A *minister!*" The completeness of her incredulity made her husband smile. "Why not?" he said. "They've got to have some good ones."

From this meeting, through a coffee-shop conversation next day and then through talk on the way home to New York on the train, Mrs. Bingham was increasingly captivated by the vitality, power and enthusiasm that marks Dr. Niebuhr's relationship to anything.

She is typical of many outside (and inside) the church who have never met anyone like him before. Justice Frankfurter, after hearing Dr. Niebuhr preach once, said, "I liked what you said, Reinie, and I speak as a believing unbeliever." "I'm glad you did," Niebuhr answered, "for I spoke as an unbelieving believer." This retort catches his catalytic nature.

And the story in this book catches the man in all his full-blooded activity. Ingeniously put together, it interleaves the story of his life and his simultaneous involvement in a thousand issues on a thousand fronts, with at least an outline of the substance of his thought. Hundreds of anecdotes reveal the wit of the man. His rapier thrusts of humor puncture pompous clichés. He is to be seen at work on any front where there is a witness to be made for love or justice.

A British journal said: "In the military establishment that Christianity must never cease to be, Dr. Niebuhr . . . is attached to the artillery." But here in this book you see the warmth and humanity of the man as well. All in all it reveals a swath as turbulent and deep as any man has cut in American life in this century. More people bear the mark of his mind than any other. In politics, in literature, in theology, in the ministry and in a dozen other realms, the force, originality and penetration of his mind have made themselves felt.

And now June Bingham, a member of the Edgehill Community Church (Congregational) in New York City, writing with all the enthusiasm of a new convert, portrays Niebuhr the man. The book reads like a racy novel. It has all the impact of the man himself. It is a volume to enjoy because it contains much of the vigorous enjoyment of life that characterizes Niebuhr himself. It is also a book to give at Christmas to all those who have been waiting eagerly for an introduction to Reinhold Niebuhr, as well as to those who have known the Niebuhr family for years.

Harland G. Lewis
Minister,
First Church of Christ (Congregational),
Farmington, Conn.

THE NEW-TIME RELIGION

By Claire Cox *(Prentice-Hall, $3.95)*

POPULAR and prosperous, but less pious. That is the picture of religion in America today that emerges from this survey by a perceptive newspaperwoman. The picture is built up with hundreds of telling details gleaned from Claire Cox's experience as religion writer for United Press International.

A natural beginning for such a survey was at the point of statistics. How many people go to what churches? As a reporter, Miss Cox is understandably annoyed at the chaotic condition of religious statistics. She chides the denominations for playing a futile "spiritual numbers game," boasting of a religious upsurge when no one really knows how many people are involved. She would like the churches to get together on a system for counting heads or ask the Federal Government to do it for them in the next census.

The confused state of church financial data also troubles her. The churches are "guilty of unbusinesslike practices in a businesslike world," Miss Cox points out. "A business or industry would go into bankruptcy with such haphazard bookkeeping methods." Experience has led the writer to take most church statistics with a pinch of salt, but where facts are available she records them in a lively style for the general reader.

The book includes a useful recapitulation of the 1960 controversy over the Air Force Reserve training manual. It reviews briefly the stands taken by religious organizations on a variety of social issues from birth control to Sunday blue laws. "Name the issue and there will be a clergyman to voice an opinion on it," Miss Cox writes. And she also points out this important new factor in mid-twentieth century religious life: the minister's words are no longer accepted as gospel. People in and outside of his congregation feel free to debate with him. This is a valuable stimulant to thinking in the pulpit if, she suggests slyly, the minister listens.

The lay reader will find stimulus for thought in the writer's sympathetic portrayal of the personal problems of the clergy and their families, although there may be some disagreement with the description of ministers as "essentially lonely men." Miss Cox finds that the minister who once had more invitations to Sunday dinner than he could accept is being increasingly cut off from the normal social life of the community. She stresses the contradiction in a society that isolates its clergymen yet demands that they be more worldly than ever before. In this journalistic survey the writer does not probe deeply into the significance of the apparent religious revival. However, she raises many provocative questions on what is really happening inside church and synagogue walls in the U.S. today.

Everett C. Parker
Director,
Office of Communication.

For Christmas gift suggestions refer to the article "Mary Pondered These Things in Her Heart" by Prof. William L. Bradley in the November 16 issue of *United Church Herald*. Also see Charles Paul May's "Special Books for a Special Season," which appears in the same issue. A particularly appropriate gift is the New English Bible—New Testament (see page 40 of November 16 issue) or the Revised Standard Version advertised by Thomas Nelson & Sons in the November 30 issue, page 35.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

We Remember Our Veterans of the Cross

WE REMEMBER! These words might seem like a boast and in fact they could be spoken boastfully. However, they are merely a statement of a fact. The fact is that the people of the churches do remember the Veterans of the Cross when they make their annual gifts to the Christmas Fund.

Who are these Veterans of the Cross? They are the retired ministers and their wives and they are widows of ministers whose needs are known to the Congregational Board of Ministerial Relief. Retirement is difficult for any man in any profession. For a minister retirement calls for terrific adjustments. All his professional life the minister and his wife have lived at the very heart of the community, participating actively in all sorts of community projects. They have been at the heart of the church and have had a part in the intimate experiences of many church families. Always they have been busy about an endless number of continuing responsibilities. Both have been needed and wanted and have served God and their people faithfully and well.

Admirable Courage

The minister has probably never thought of himself as retiring or as growing old. There was always too much work waiting to be done. Then suddenly it has come. He is no longer in a position of leadership; no longer important in community affairs; no longer intimately involved in the lives of people he loves; no longer needed and, sadly sometimes, no longer wanted. Added to this, he may even have to leave the place where he has lived so happily and go among strangers. Then it is that we remember.

All this that happens upon retirement is recognized and expected, and the adjustment is made with admirable courage. However, no matter what effort has been made to provide adequate retirement income, in many cases that effort has been rendered less effective by the inroads of inflation. Emergencies do arise. They come in the form of sickness and accidents, operations and hospital bills or even the constant series of "little extras" that always show up as an aged man and his wife try to maintain a home for themselves. Then we remember. Then it is that the whole fellowship reaches out loving arms to enfold these fathers and their loved ones in the faith and it is done by means of the Christmas Fund.

The Congregational Board of Ministerial Relief for the sixtieth year is making the annual Christmas Fund appeal to make certain that the Veterans of the Cross are remembered. This is truly a heart appeal. It grows every year. Last Christmas 1,744 churches and 6,649 individual donors sent gifts amounting to $161,936.16 to the Christmas Fund. Thus does the church remember its own through the Board of Ministerial Relief.

The Rev. James W. Davenport, who died in September at the age of 79, served 45 years in our ministry, often in small churches at minimum salaries.

What has been done with this money? What does this Christmas Fund actually do? First, a Christmas check is sent to every Ministerial Relief pensioner, plus an added list of those known to be in special need. Christmas checks last year went to 722 people. Second, a fund is established to meet emergency needs of retired ministers, ministers' wives and ministers' widows, as well as any minister's family beset by any special and tragic need. These shocks and surprises have included medical bills, hospitalization, operations, final bills on the death of a life partner, eyeglasses, hearing aids, nursing-home care and a hundred other things that can suddenly make a small income a tragically inadequate pittance. So long as the Christmas Fund lasts the beloved Veterans of the Cross are remembered when need is greatest.

HAROLD N. SKIDMORE

Dr. Skidmore is associate secretary of the Ministerial Relief Division of the CC Board of Home Missions. Photos by courtesy of the division and the Office of Communication.

This is the extended hand of Christian fellowship. In fact, the Christmas Fund puts a real and valid meaning into the word fellowship. Every one of these Veterans personifies to each of us some minister who at just the right moment in our lives brought us nearer to God. The courage and faith of these people is unlimited. Their gratitude is expressed in their many letters written in appreciation of the fact that we remember. Excerpts from some of these letters reveal their spirit.

"Another Christmas and another surprise gift from the Christmas Fund! It has happened before, I know, but each time it comes as something very wonderful and unexpected and 'it can never happen again' is the way I feel when I open the envelope —and lo! there it is—the something extra of love and concern. The warmheartedness of that Christmas sharing is very wonderful and binds together the givers and the recipients."

Special Gift

"My thanks to you for your most generous Christmas check. There are many emergencies that would seem small to others but are large to us oldsters, and your check has taken care of one for me."

"I received a very special gift from the Christmas Fund and I want to thank the many kind friends who made it possible. I too feel the uncertainty and fear for the future in these times. I haven't been well, have had two trips to the hospital recently and haven't been outdoors as yet. I lose my courage, but Christmas does bring many things of encouragement and cheer that remind us of God's love and care. This year the check means a great deal to me and it seems truly God's gift."

"Your check from the Christmas Fund came today," another veteran writes. "It brings a great feeling of relief. My husband's illness is heartbreaking. We are deeply thankful for this special gift and for your remembrance of us."

Now is the time for the Christmas Fund gifts. Every minister is asked to send for Christmas Fund leaflets and to urge participation by church members and friends.

Note: Checks should be sent to "The Christmas Fund," The Congregational Board of Ministerial Relief, 287 Park Avenue South, New York 10, N. Y. Checks should be made out to "The Christmas Fund." These gifts are not counted as part of regular apportionment of the church from which they come but receive credit in the CC *Year Book* under the heading "Other Gifts."

Glory to God in the Highest

(Continued from page 19)

"If their mother does not mind."

The night was silent and clear as the man and his wife bent their heads against the chilling north wind and made their way to the village hall. Four laughing children, taking turns carrying the bowl of Christmas goodies, were skipping down the deserted village street, their voices tinkling in the winter air. How silent the great stone church seemed as they scurried by and took the road that stretched out into the frosty countryside. Soon joy and contentment filled the grandparents' cottage as the children shared the Christmas goodies and received shiny pennies in exchange. Then once again the brother and sister, with their two playmates, ran back toward home.

Fervent Watch

It was bitter cold in the bell tower of the old church. Father Konstantin rubbed his hands together vigorously. He had crept up the winding steps as soon as the early winter dusk had given him the needed protection. For three nights he had made secretive trips to the bell tower in the dark of night, his long robe concealing mysterious objects.

"Thank God it is a clear, cold night," he muttered, as he peered anxiously at the sky. "The Magi never watched more fervently for the promised star than I look for my tiny satellite," he thought.

Far in the west a bright light shimmered into the heavens, glittering brilliantly as it moved slowly toward the zenith of the sky.

"You are right on schedule, little Echo," said Father Konstantin.

Quickly he bent above his secret, his hands skillfully manipulating the dials of radio and amplifier—and suddenly a mighty chorus rang triumphantly from the tower.

"Glory to God in the highest, and on earth peace, good will among men!"

Over and over again the voices proclaimed the glad tidings. Russian voices from a faraway studio in America were proclaiming the ageless Christmas message over Radio Free Europe.

"We have heard you," exulted Father Konstantin. "They silenced our radio stations tonight, but God still has a voice in the heavens."

The singing gradually faded into the distance as the bright light of Echo dipped below the horizon in the east. The priest silently left his post in the tower.

In the street below the children had stopped to listen to the voices, first in fear, then in rapt attention. When the full and vibrant chorus was silenced, they looked at one another in wonderment.

"It was like the first Christmas Eve," whispered Marsha.

"It was angels," gasped Tanya.

"Yes, I think we did hear angels," Vanya said.

"It could have been no others," Kolya agreed.

Clasping hands, the children walked in silence to their homes. When their parents returned from the meeting, Marsha was the first to tell of the wonderful miracle.

"We heard the singing too," said Ivan gravely. "There was a pause in one of the long speeches they were giving, and we all heard your angels too. But it is late; get to bed now and dream about your angels."

When the boy and girl were safely in bed, Maria turned to Ivan. "What was it, Ivan?"

"I do not know, Maria, but I choose to call it a miracle."

"It must have been, for they made sure that we could get no stations on our radios tonight."

"They said we must be at the factory very early tomorrow so, like the children, let's go to bed and dream about our angels." But to himself Ivan confided: "There was one of us who did not go to the meeting tonight. How many times God needs a pair of human hands to bring his miracles to pass."

Christmas morning was clear and sunlit. Children chattered on their way to school and the men and women walked stolidly to the factory. Within the schoolroom, the teacher took his place in front of his pupils and began:

"This is the so-called 'Christmas Day.' Here in Russia we are all busy at the things we should be doing. You are here, learning all the knowledge that will help you to make ours the greatest nation in the world. But far across the ocean, when it is Christmas, the United States has a holiday. The children neglect their education and are at home—and so are their parents. They are wasting the day with feasting and making merry. Some of the weaker ones even go to church. You know, don't you, that religion is for the very old—for those who will soon die? But you who are young and strong, you do not have any need for such an opiate. Yes, we shall spend our day more wisely. We shall prepare ourselves to serve our government. Now, open your books and we shall begin. We will have no nonsense about angels and Magi and mangers!"

"But last night we heard the angels sing," exclaimed Marsha.

"We did, we did!" cried Vanya and Kolya.

"Nonsense," raged the schoolmaster, "there are no angels and you heard no song!"

"But we did," exclaimed Tanya.

"So—you heard angels, did you? What did they say?"

"They sang: 'Glory to God in the highest, and on earth peace, good will to men!' " replied Vanya.

"You will say that you did not hear angels," shouted the schoolmaster, towering above Vanya.

"But I did hear angels singing last night," the lad insisted.

The schoolmaster raised his arm to strike the boy who dared to contradict him. Just then four children sang the words they had heard the night before; the others listened eagerly and when the chorus was repeated, all the youthful voices blended in joyful paean. Once again the teacher raised his arm to discipline Vanya, but in the deep blue eyes of the boy there was such fearlessness that the threatening arm fell limp at his side.

Youthful Choir

Vanya suddenly whirled about and faced his classmates.

"We are a choir," he marveled. "Let us go to the church and sing as people should sing on Christmas morning!"

Despite their teacher's sharp commands, the children scrambled into their wraps and ran singing down the street. As they hurried toward the church, many men and women left their work and followed.

When the heavy doors of the church swung open, the villagers saw the priest standing before an altar ablaze with candles flooding the whole sanctuary with golden light. Solemnly they took their places and, led by the fearless voice of Father Konstantin, they sang:

"Come, ye believers, let us see where Christ was born. Let us follow the star whither it goeth with the Magi. . . ."

Outside, two fearful men stood listening. "This is open revolt," said the foreman of the factory.

"What will happen to us?" wailed the schoolmaster. "The people have gone mad."

"I have often been told that it is a dangerous thing to let people have their religion. Heretofore it was only the old ones who went to the church—they are a helpless flock of aged sheep. They have nothing to contribute to the state!"

"But they are all in there now, Comrade, and nothing we can do will bring them out until they have finished their service," said the teacher.

"What does it all mean?" asked the foreman.

"I am afraid it means that there is an inner strength in these people we can't ever really quench. I'm afraid to think what would happen if all of them should decide to defy our state!"

From within the church the mighty chorus swelled once more upon the crisp winter air and the wind carried its echoes down the empty village streets: " 'Glory in the highest to the One born today!' "

Letters

Tallassee, Ala.

TO THE CO-EDITORS:

After all the talk and work on the United Church during the last ten years, I should like to say "Amen" to the wonderful article by Dr. Russell Henry Stafford, "Let's get on with the work of the church," in a recent issue of *United Church Herald.*

Mrs. G. F. Logan

★

Minneapolis, Minn.

TO THE CO-EDITORS:

I am not often moved to write to an editor—but neither am I often moved at all as I was by Oscar J. Rumpf's rawboned "Shelter in a Hole." Wow!

Would you be kind enough to see that President Kennedy, Secretaries Rusk and McNamara and perhaps Senators Thurmond and Goldwater have copies of this mailed to them "at the request of a reader"? I should be happy to foot this bill.

Yours—from outside the hole,

Kenneth P. Griswold
Minister, Pilgrim Heights Community Church (CC).

★

Greenfield, Mass.

TO THE CO-EDITORS:

Since I was not given opportunity to see Mr. Powers' comments on my article "A promising breakthrough in Christian education!" (*Herald*, October 19) before publication, I should appreciate your permission to comment on the comments.

Mr. Powers generously concedes that "the Greenfield experiment is thoughtfully conceived" but raises several questions, some of them related to the substance of the article.

I do not wish to argue with Mr. Powers but to clarify some of the points about which he is apprehensive. I must take issue, however, with his conclusion that "what these men are telling us is that for any such educational program, however developed, to succeed the support of the ministry is required." The editors would hardly have wasted space on the article if it merely asserted the obvious.

What Mr. Powers should have inferred from my article was that the educational program of the church requires much more than the "support" of the ministry. It requires the active participation of ministers as teachers of children and adults. The essence of the Greenfield plan is that the ministers teach.

That Mr. Powers did not altogether miss this point is evident from his comment that we "have too quickly dismissed the effectiveness and the importance of the laity in the total task of teaching and proclamation."

Perhaps we have been premature in restoring the major teaching responsibilities of the church to those who have been especially prepared and ordained to serve the church as ministers and teachers (a tandem designation of the ministerial function still preserved, though seldom practiced, in our New England Congregational churches).

The usual church-school pattern of lay teaching has had only about a century to prove its superiority and possibly we should await more compelling evidence of ignorance, illiteracy and indifference before entrusting the teaching of children to their ordained ministers and teachers.

But in Greenfield we have decided that the time has come to stop "diddling" with curriculum revisions, teacher-training classes, directors of religious education and the denominational "staff members" and "host of professional consultants" and get down to the business of teaching our children and adults the content of the Biblical revelation and its implications for our lives and times.

We do not share the view that "most ministers are not likely to be able to develop a curriculum on their own" or that "it is unlikely that most local churches can develop their own curriculum effectively." Of course no minister or church could produce the spate of educational impedimenta that floods forth from our denominational publishing house, but we do feel that it is within the competency of most ministers to teach the Bible, church history, Christian doctrine and so forth if they are released from ecclesiastical trivialities long enough to do the job to which they have been called.

We do not dispute Mr. Powers' observation that the task of communicating the gospel "becomes the task of the whole church and especially of certain individuals called forth to be participants in the teaching ministry." What we would like Mr. Powers to see is that the "certain individuals called forth" are the churches' ministers and that ministers who teach do not deprive the laymen in their churches of bearing witness to the gospel any more than public-school teachers deprive other citizens of their responsibility for good citizenship just because they are excluded from the specific functions for which the teacher is especially qualified.

Those who share Mr. Powers' anxiety lest laymen be circumscribed in their opportunities for testifying for the gospel might well keep in mind that laymen live in families, work in factories, stores and offices, enjoy themselves on the golf course and have, indeed, far more opportunity than the pastor to bear witness to the faith that is in them where such testimony counts most—in the world!

The educational ministry of the church is not primarily an instrument of evangelism but a means of preparing people for the evangelism to which, as Christians, they are called. And, as it is the function of the pastor to prepare his people for effective witness in the world in which they work and live, their preparation in the church is his responsibility.

Donald J. Maccallum
Co-minister,
First Congregational Church.

★

Union, Mo.

TO THE CO-EDITORS:

As a former prosecuting attorney and member of the United Church of Christ I should like to make several comments on your articles concerning the abolishing of capital punishment *(see* United Church Herald, *September 21 and October 5, 1961).*

An interesting point in the first article concerns prison vacations. If the church really is interested in a rehabilitation program, I recommend that it get behind the Huber Plan, which originated in Wisconsin. Recently Judge Franklin Ferris was able to get the legislature to institute a form of this plan in St. Louis County, Mo. Briefly, this plan enables a person sentenced to the county jail for a lesser crime, to work at his regular job during the day and spend the nights and weekends in jail. His salary is used to support his family, pay any fine imposed and court costs. The family of the wrongdoer does not have to throw itself on the mercy of society. Surely such a program is worthy of the support of our Christian social action committees.

Another project worthy of our church would be to lobby for the enactment of the "indeterminate sentence" in our punishment codes. This provides that a person found guilty would be sentenced, for example, to a term of from two to ten years. After having served the minimum sentence imposed, the person, if rehabilitated, would be eligible for parole; otherwise he could be incarcerated for the maximum of ten years. If, after having been paroled, he again ran afoul of the law, he could be returned to serve out the balance of the maximum sentence.

Finally let us pose several questions:

1. Should a person who takes a life while committing another crime, such as burglary, robbery, rape, arson, kidnapping, be excused from the death penalty unless he is legally insane?

2. Should a person who has committed first degree murder and kills again be excused from the death penalty?

3. Should a person who has killed deliberately be allowed to mingle again with society?

To partially answer these questions, let

Continued on next page

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me first say that this is a matter for the individual conscience and I firmly believe one can be a sincere Christian and still impose the death penalty. I could in good conscience impose the death sentence in cases one and two. When a person consciously commits a crime such as robbery and in so doing takes the life of his victim, can there be any reason for letting him escape the death penalty? If a person kills twice, should he have the chance to prey on society again? Should a person be found legally insane at the time he commits the homicide, he can be found "not guilty by reason of insanity" and committed to a mental hospital for the criminally insane. I might add that the last two persons tried for murder (one being white and the other Negro) in the county in which I live were found to be insane and committed to a hospital.

Let us assume that the majority of our citizens did believe that the death penalty should be abolished and were able to persuade their legislatures to enact such legislation. What punishment should take its place? That brings us to the third question. Would it not be best for a person who has deliberately committed murder to spend the remainder of his life in contemplation, and thereby ensure against the possibility of inflicting another heinous crime on society? Such a person could do many worthwhile tasks while in confinement that would serve mankind.

Let us not be stampeded into abolishing capital punishment just for the sake of abolishing something, but let us first know fully the consequences of our actions and the alternatives.

Charles E. Hansen

★

Weeping Water, Neb.

TO THE CO-EDITORS:

I am so glad you published Allyn K. Wadleigh's letter (Herald, *Nov. 16, page 22*). For the small churches, he is 100 per cent correct.

I.C.G. Campbell
Minister, First Congregational Church

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Obituaries

THE REV. ERWIN H. BUENEMAN, pastor of Jamestown-Pleasant Grove Charge, Mo., died October 31 at the age of 58.

He received his education at Elmhurst College, Elmhurst, Ill., Eden Theological Seminary and Washington University, St. Louis, Mo. He held pastorates in Missouri, Maryland and Washington, and from 1935-1938 was secretary of the Missouri District of the Evangelical Synod of North America. Mr. Bueneman is survived by his widow and a son.

THE REV. ALVIN F. DIETZ of Centre Hall, Pa., a retired E and R minister, died October 23 at the age of 72. A graduate of Franklin and Marshall College and Eastern Theological Seminary, he was ordained in 1919. He served two charges and one church in Pennsylvania. Between 1921 and 1935 he was stated clerk of the East Susquehanna Classis of the former Reformed Church in the United States.

In 1932 Mr. Dietz was a delegate to General Synod. He established a school at Bucknell University for training church-school teachers, and was a member of the board of directors of Phoebe Home, Allentown, Pa. Surviving are his widow and a son.

THE REV. HARRY H. JONES, a retired CC minister, died September 4 at the age of 77. He was the last of the pioneer ministers of the Florida Congregational Christian Conference with fifty-seven years of continuous membership in what is now the Florida Southeast Coast Association.

Born in Iowa, he attended Atlanta Theological Seminary. He served four Florida churches before going to Jensen Beach where he organized and built the community church and remained as its minister for twenty-one years. He is survived by his widow, two sons and a daughter.

THE REV. FREDERICK J. NISI, pastor of Zion United Church of Christ (E and R), Bayard, Neb., died November 4 at the age of 65. Educated at the Mission Haus in Basel, Switzerland, and Eden Theological Seminary, Webster Groves, Mo., he was ordained in 1924. While serving a pastorate in Oklahoma he attended Phillips University in Enid.

His ministry also included churches in Kansas, Iowa, Illinois and Nebraska. Mr. Nisi was secretary of the former Kansas District of the Evangelical Synod of North America and was a member of the Rocky Mountain Synod's Committee on Church

and Ministry.

Surviving are his widow, a daughter and a son, the Rev. William Nisi, a graduate student at Princeton Theological Seminary, Princeton, N. J.

Word has just been received by *United Church Herald* of the death of the REV. WILLIAM H. LOOSE on April 14 at the age of 90. Mr. Loose, a retired E and R minister of Selinsgrove, Pa., was educated at Ursinus College and Ursinus School of Theology, Collegeville, Pa. Ordained in 1894, he served churches in Pennsylvania. He is survived by his widow.

MRS. HELEN ANNETTE GOODRICH ROWLAND, 98, a CC missionary in Japan for forty-four years, died November 4. Her home was in Auburndale, Mass.

With her husband, the late Dr. George Miller Rowland, she served from 1886 until retirement in 1930 under the auspices of the American Board of Commissioners for Foreign Missions.

The Rowlands' first assignment as evangelistic missionaries was at Okayama and Tottori on the island of Honshu, where they served for nine years. For the next twenty-eight years, they worked with churches on the northern island of Hokkaido. Their last five years of service were spent in Tokyo.

Born in Middlebury, Vt., Mrs. Rowland studied at Middlebury College for two years before her marriage.

She is survived by a son, Paul, of Maryville, Tenn., a former missionary teacher in Sofia, Bulgaria; a daughter, Mrs. Harold M. Lane, who is a teacher at Hokkaido University, Sapporo, Japan; six grandchildren and nine great-grandchildren.

MRS. ELIZABETH SHEFFIELD STELLE, 86, a Congregational Christian missionary in North China for more than forty years, died November 5 in Cambridge, Mass.

Mrs. Stelle was born in Tungchow, China, where her parents, Dr. and Mrs. D. Z. Sheffield, were doing educational work. A graduate of Oberlin College, Oberlin, Ohio, she taught school for a year before sailing for China in 1899 to begin her overseas teaching career.

She married the Rev. William B. Stelle, an American Board missionary to Tungchow, in 1903 and for the next few years taught kindergarten and supervised church primary schools for girls in the Peking area.

After their second furlough Mr. Stelle was placed in charge of evangelistic work at both Peking and Tunghsien and Mrs. Stelle supervised a program of educational work for women and children in addition to the mission's country schools. A son, a sister and a grandson survive.

THE REV. FRANK E. STUCKI of Portland, Ore., a retired E and R minister, died October 27 at the age of 66. He was educated at Mission House College and Seminary, Plymouth, Wis., and Princeton Theological Seminary, Princeton, N. J. Following his ordination in 1920, Mr. Stucki served churches in Oregon, Wisconsin, Iowa and Missouri. Surviving are his widow and two sons.

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Honduras

(Continued from page 18)

another for the women entitled "How to Care for Your Children."

Practically all of the pupils felt that they needed glasses, so we got out the boxes of old eyeglasses that many churches in the States had sent to us. It was fun watching them go through the boxes carefully trying on each pair to see if it would help in this new venture. Many found the "perfect fit"; success was now inevitable!

For most of the pupils this also was their first encounter with the church. It was puzzling to them why these church members should give so much time, without pay, to help strangers. But as the campaign progressed, they began to feel the depth of Christian love as it emanated from the teachers as they sought to teach not only the printed word, but also the Word of Life.

To celebrate the close of the two-month campaign we had a party. My work in Pinalejo was finished, so I would be moving on to another village to begin the next campaign. That night at the *fiesta,* as I looked at the group, I had a strange feeling. I thought of the teachers who had been so faithful during those two months—how they had given of themselves and in giving had received more than they had ever expected. I thought of the pupils, who each night at the sound of the school bell would begin their walk to the classes—young and old, who had never before sat in a schoolroom.

There were some whose minds had become so dulled over the years that they were not able to get past the syllables of the first few lessons. Others were able to know the real joy at having conquered a barrier to a more meaningful life. I felt tinges both of sadness and of joy. "God bless them," I said, "they've tried so hard!"

The details of the literacy campaign differ in each village, for each has its own personality, but the general picture is the same. The church moves ahead with new vision, employing the newly literate members in its program and rejoicing in the new friends who no longer view the church with hostility.

Three suitcases, equipped with six shelves, serve as our "tin-trunk" libraries. They contain books that, geared to various levels of adult reading ability, help to stimulate the new readers. After a village finishes library number one, it is moved on to the next village and replaced by the second tin-trunk library.

By the time the third library is completed, the new literates are ready for any type of reading. A series of six booklets entitled *La Historia de Jesus* provides the setting for Bible study classes, which give further experience, not only in reading, but also in understanding the life of Jesus.

Many in the congregation marveled several weeks ago when a young layman stood up to read the Scripture lesson during the

Christian Social Action Seminars

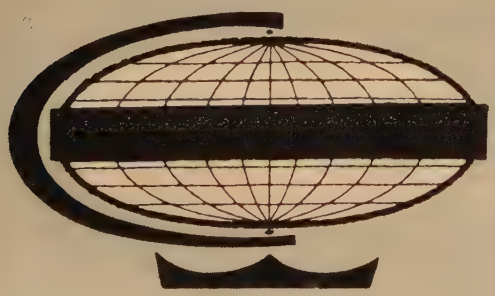
During 1962 the Council for Christian Social Action of the United Church of Christ will conduct the following institutes and seminars:

The Churchmen's Washington Seminar (Interdenominational), Washington, D.C. Dates: February 27-March 2. *United Church of Christ Washington Seminar,* Washington, D.C. Dates: April 24-26. *West Coast Christian Social Action Institute,* Ralston L. White Memorial Retreat Center, Mill Valley, Calif. Dates: June 11-15.

Great Lakes Christian Social Action Institute, E and R Conference Center, Dunkirk, N. Y. Dates: June 18-22. *19th Annual Race Relations Institute,* Fisk University, Nashville, Tenn. Dates: June 25-July 7. *Midwest Christian Social Action Institute,* Lakeland College, Sheboygan, Wis. Dates: July 16-20.

Eastern Christian Social Action Institute, Congregational Conference Center, Framingham, Mass. Dates: July 25-29. *World Order and United Nations Seminar,* New York City. Dates: October 16-18.

Inquiries and registrations should be sent to Elizabeth Johns, Council for Christian Social Action, 289 Park Avenue South, New York 10, N. Y.



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church service. He had learned to read in the literacy campaign. Perhaps in several years there will be few who say: "I have been a Christian but have not been able to read my Bible." At least that is our goal.

Circle of Blessing

(Continued from page 15)

and wife, the happy family circle, the business relationships of mutual honor and trust, the concern we feel for those who may require our help, even the casual greetings on the street. As someone has put it: "The lesser courtesies that sweeten life as the greater ones ennoble it."

It was a personal ministry that Jesus carried out and that has been perpetuated in his name and his spirit ever since. For him, it came to a tragic climax that marks the second focus of our full circle of blessing. For in these same personal terms, because of man's sin and hardness of heart, it became necessary for Jesus Christ, as God's son and his full deputy, to suffer and die in order to teach us the depth of our sinfulness, the complete meaning of God's forgiving love and the rich joy of new life.

And so now we complete this full circle of grace and come on this doubly festive day to the sacrament that celebrates the second focus of spiritual illumination as our hearts turn from the cradle to the cross. For in this supper of our Lord, we as persons come again into the most intimate relationship with the person of our Savior. It is not without significance that in the words of the institution, as they have come down to us in the records, he said to his disciples—not "this is a memorial of the crucifixion" nor even "this re-enacts the miracle of God's redemptive power." The words were more simple: "This do, in remembrance of me."

Therefore, on this great and glad day, as in this rite we associate ourselves, as individuals, with millions of other individuals down through the centuries, let us be mindful of the personal values in our Christian faith, the personal aspects of Christmas, the personal relationships we have one with another and the personal way in which God reaches out in love and in grace, even to you and to me.

Miracle of Christmas

(Continued from page 9)

out a realization, without an inward understanding and acceptance of the mighty truth that Christmas celebrates? When the angel of the Annunciation appeared to Mary, the mother of Jesus, it said: "Of his kingdom there shall be no end." When the aged Simeon held the infant Jesus in his arms he said: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people." Are we to forget this on Christmas Day 1961?

As one enters the west portal of Westminster Abbey one finds oneself looking down the long nave into the chancel of this historic edifice—the most famous church in the English-speaking world. Directly in front of one is the tomb of the Unknown Soldier upon which has been heaped every honor that men know how to bestow. For it is the symbol of the immeasurable sacrifice offered up by countless lives for human liberty. Looking beyond this and down the whole length of the nave one can descry the words written over that glorious chancel: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

So we, with the Christmas truth in our hearts, can look over and beyond all the dismal and distressing events, all the sorrow and loss, all the grief and pain and fear of the days in which we live: we may look down the long cathedral nave lined with the tombs of saints and martyrs and read the same blessed promise. Only Christmas can save us. Only Christmas can bring light in our darkness. Only Christmas can equip us with the armor of light and enable us to shed light about us. Therefore, let us in this year of grace, 1961, know a real Christmas.

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How to use this issue

CHRISTMAS READING . . .

. . . for the whole family is featured in two stories to read while gathered around your Christmas tree or crèche. Parents and children will be fascinated by Margaret W. Tong's colorful picture story of Christmas in the Philippines (page 4) and by Catherine M. Krueger's sensitive and fanciful story about Christmas in modern Russia (page 19).

. . . for youth and adults includes a Christmas message from the president of the United Church (page 2), an article of Christmas hope by Raymond Calkins (page 8) and a superb explanation of the essential meaning of Christmas by Robbins W. Barstow (page 15). Any one of these articles could appropriately be used in a fellowship group's program.

CHRISTMAS OFFERINGS . . .

. . . from CC churches and individuals are traditionally designated for retired ministers or ministers' widows. See Harold N. Skidmore's article (page 27) and back cover announcement.

. . . from E and R churches and individuals are traditionally designated for one of the twelve E and R children's homes. See Catherine Linder's article (page 22).

THE CHRISTIAN MISSION . . .

. . . is the church's response to the Advent of Christ. See Thomas C. Puroff's dramatic story of a specialized ministry in Honduras (page 18) and Hugh S. Tigner's perceptive analysis of the meaning and mission of the church (page 12).

J.M.B.

UNITED CHURCH HERALD

Lay Talent

(Continued from page 14)

Sunday morning. She attends church school each Sunday morning and keeps in constant contact with her teachers, while also making herself available for teacher conferences and training. To assist her in this work she has several "sponsor teachers." These are veteran teachers who are available to guide and train new teachers. She is not the superintendent and so does not lead the department's worship but she confers with the superintendent and supervises the worship services. She is also responsible for the church-school books, materials and supplies and she directs the recruitment of her own staff of teachers.

Since the directors have not had theological training they are not charged with making "theological decisions." Such decisions are made under the leadership of the minister or ministers. The latter are responsible for the course of study and the selection of particular books and materials for use by the teachers. The minister also guides the directors in their reading of current books and articles on both religious education and theology.

In other words, we now have five directors of Christian education instead of one! This makes it possible for the director to be in contact with her department and teachers every week, instead of every few weeks as may be necessary for the professional director with her multitudinous responsibilities.

The number of directors needed depends, of course, upon the size of the church school. It may range from a single director for a small church school to five or six in a large one. In any case, the directors can be a great aid and support to the minister. This does not mean that the minister, even in a large church, "washes his hands" of the church school in order to do "more important things." What is more important? It does mean that much of the work is taken over by lay leaders who may do the job as well as the minister and sometimes better.

Yes, we pay the directors. The salary is not large since they are not employed for full-time service. But we believe that they should be paid in recognition of the hard work and responsibilities they are carrying every week. When one of the directors finds it necessary to resign, the chances are that we will still have three or four others on the staff. Thus we can avoid abrupt changes in the church-school leadership.

Here is one solution to the scarcity of directors of Christian education. For one church it has proved a fine solution. It points up the fact that we have in our churches a great reservoir of lay talent and leadership, which with a small amount of daring and imagination can be used. After all, our Protestant churches are lay-centered churches teaching "the priesthood of all believers." We decided to practice what we preach!

CHRISTMAS and THE HOLY BIBLE

O Word of God incarnate, O Wisdom from on high
O Truth unchanged, unchanging, O Light of our dark sky,
We praise thee for the radiance that from the hallowed page,
A lantern to our footsteps, shines on from age to age.

The Church from her dear Master received the gift divine,
And still that light she lifteth o'er all the earth to shine.
It is the golden casket, where gems of truth are stored;
It is the heav'n-drawn picture of Christ the living Word.
—M. Gesangbuch

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NOTICE

The Board of International Missions is offering the following books, *free of charge,* to any member of the United Church of Christ who will request them:

History of the China Mission, 1914, W. E. Hoy
The Apostle of Ryo-u, 1917, A. R. Bartholomew
Tohoku the Scotland of Japan, 1918, Christopher Noss
Forty Years in Japan, 1925, J. P. Moore
The Martyr of Huping, 1925, A. R. Bartholomew
Fifty Years of Foreign Missions, 1927, G. W. Richards, et al.
It Happened in Hunan, 1953, A. V. Casselman

Any or all of the above will be sent postpaid to your address. This offer is good until January 15, 1962. Write to:

The Board of International Missions
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Church and Ministerial Record

E and R Address Changes

BEECKEN, PETER H., to Route 1, Box 233, Elgin, Ill., (box number change).

BLOOM, GUSTAV E., Peoria, to 336 McClure St., Elgin, Ill., assistant pastor of St. Paul's.

BLUME, ALLEN C. (CC), St. Paul, to P. O. Box 431, Wayzata, Minn., pastor of Wayzata Community.

BRAUCHITSCH, von, WILLIAM F., Bluffton, to 2712 Swansea Road, Columbus 21, Ohio, assistant pastor of St. John's.

HAUSER, CALEB (E), Plato, Minn., to 340 E. McDowell Road, Apt. 5, Phoenix, Ariz.

HESS, WARREN C. (E), to 617 E. Waring Ave., State College, Pa.

KECSKEMETHY, JOSEPH (I), to 1346 Connecticut Ave., Suite 1201, Washington 6, District of Columbia.

KLINGEL, E. HAROLD, Fostoria, to 55 W. Central Ave., Delaware, Ohio, pastor of Zion.

KNIKER, MARTIN P. (D), to 601 N. Boeke Road, Evansville 11, Ind., (residence change).

KOELLING, DONALD F. (G), Dallas, Tex., to 116 N. Oraton Parkway, East Orange, N. J., director of research and church planning, New Jersey Council of Churches.

KRUETZMANN, ARTHUR I., Hubbard, to Route 2, Nashua, Iowa, pastor of St. John's.

LEHMANN, TITUS, to 6800A Sturbridge Drive, Wellington Gates Apts., Baltimore 14, Md., (retired).

MALASICS, JOSEPH, Whiting, to 304 Smith Valley Road, Greenwood, Ind., (retired).

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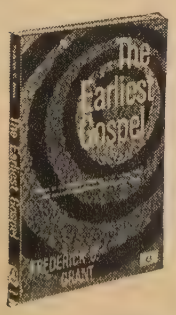

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OSTERWISE, H. GEORGE, Pittsburgh, to 401 Argonne Drive, New Kensington, Pa., pastor of Trinity.

PEDI, STEPHEN J., 501 Sixth Ave., Apt. 1, Dayton, Ky., pastor of St. Paul's, (new).

REIF, WALTER F. (G), Elyria, Ohio, to 1631 Kingwood St., Forest Grove, Ore., chaplain and Associate Professor of Philosophy and Religion, Pacific University.

SEILER, JOSEPH E., Arlington, Tex., to Addieville, Ill., pastor of Zion.

SEYBOLD, C. E., Plattsmouth, Neb., to 3211 Frances Ave., La Crescenta, Calif., (retired).

WELTGE, FRED W., Nashville, Ill., to 101 Highland Drive, Searcy, Ark., (retired).

Code: CC—Evangelical and Reformed ministers serving Congregational Christian churches; E—Emeriti, retired or disabled; I—Inactive, or in secular work; D—Ministers in denominational work; G—In Christian service, but outside the Evangelical and Reformed Church.

CC Calls

BARNARD, MRS. LUTHER I., to director of Christian education, First, Willimantic, Connecticut.

CATES, DONALD L., to assistant, First, Fresno, California.

DUDLEY, WILLIAM H., First, Cuyahoga Falls, Ohio, to First, Elmhurst, Ill.

FRIEBOES, JOHN A., to Boaz Liberty, Karnak, Ill. Mr. Frieboes will continue to serve First, Mounds, Ill.

HAGGARD, DAN, to Crofton, Neb.

HANSEN, G. HOLGER, to director of Christian education, First, Litchfield, Conn.

HAWKES, MARY, to director of Christian education, First (Center), Hartford, Conn.

JACKSON, ROBERT, to Verde Valley, Cottonwood, Ariz.

KENNEDY, WILLIAM M., Community, Francestown, to assistant, First, Manchester, New Hampshire.

LESSER, WILBERT RUSSELL, Community, Key Biscayne, Miami, to First, Bradenton, Fla., February 1.

MARK, DAVID, to minister of Christian education, United, Grayslake, Ill.

MURPHY, WARREN V., associate, Union, Montclair, N. J., to minister, First, Plainfield, Conn.

OSBORN, DONALD L., to interim, Federated, South Royalton, Vt.

PAUL, ADELAIDE, to director of Christian education, Bolton, Manchester, Conn.

PRETZER, PAUL, to Cragin, Chicago, Ill.

RICE, G. JULIUS, Bayside, Va., to Conejo Valley United, Thousand Oaks, Calif.

SHIRLEY, DAVID B., First, Closter, N. J., to Groveland, Mass.

SKELTON, CHRISTINE, to director of Christian education, New Canaan, Conn.

STARK, WALTER W., Hayden, Colo., to First and Twin Buttes, Halliday, N. D.

STUDEBAKER, HERBERT A., to interim, Union, Hallandale, Fla.

CC Resignations

BROOKS, FREDERICK G., Union, Hallandale, Florida.

BROWN, E. BASIL, Wheeler, Dixon, Mo. Mr. Brown will continue to serve First, Iberia, Mo.

FELDT, WILLIAM E., Island Pond and East Charleston, Vt.

HUDDLESTON, CHARLES F., Brea, Calif.

JUPIN, CHARLES, Dover and LaMoille, Ill.

KEMPER, MRS. ROBERT C., Ashton, R. D. Washington Grove, Ill.

KIKUCHI, KENJI, Ocean View, San Diego, California.

LOUSIGNONT, LOUREL E., Alto Pass, Ill.

MESSNER, HAROLD K., Old South, Kirtland, Ohio.

CC Installations, Anniversaries, Dedications, Ordinations and Ground Breaking

ALLEN, CHARLES M., installation, First, Beresford, S. D., October 22.

BAKERSFIELD, Vt., 150th anniversary, August 6.

CALVERT, ERNEST R., installation by the Susquehanna Association, East Side, Binghamton, N. Y., October 8.

CARLSON, LELAND L., Professor of Church History, Southern California School of Theology, ordination, Claremont, Calif., November 8.

CEDAR FALLS, Iowa, ground breaking for new sanctuary, September 17.

CHARLTON, Mass., Congregational, 200th anniversary, November 5.

COBB, CHARLES E., 10th anniversary of his ministry at St. John's, Springfield, Mass., November 5 and 10.

EBEL, LEONARD J., installation as associate, Plymouth, Fort Wayne, Ind., October 22.

EDELSTEIN, Ill., dedication of Christian education unit, October 29.

ENOSBURG, Vt., Memorial, 150th anniversary, August 20.

ESCHENBRENNER, DANIEL W. SR., institution as lay minister, First, West Hartford, Conn., September 27.

FAULSTICH, JOHN O., ordination by the New York City Association, Community, Garden City, N. Y., September 17.

GENTZLER, HAROLD E., recognition as minister of education, First, Janesville, Wis.

GILL, CHARLES ALLEN, ordination, Claremont, Calif., November 8.

GOULD, EVERETT W., installation by the Susquehanna Association, Newark Valley, N. Y., October 1.

GREENE, N. Y., First, 150th anniversary.

GREEN'S FARMS, Westport, Conn., dedication of remodeled meetinghouse and new church building, October 1.

GREENWICH, Conn., Second, dedication of Christian education building, September 24.

HAM, CHESTER R., installation as pastor and teacher, Blairsburg, Iowa, October 1.

HANSEN, BRUCE, ordination, First, Washington, D. C., October 29.

HARLAN, Iowa, dedication of new sanctuary, September 24.

KLUGE, CARL H., E and R, installation as associate, Church by the Sea, Madeira Beach, Fla., October 29.

LOVING, LARRY E., installation as associate, Plymouth, Fort Wayne, Ind., October 22.

MC LAUCHLAN, IAN R. SR., ordination by the Franklin Association, October 22.

NORTHAMPTON, Mass., Florence, 100th anniversary, October 8 to 15.

NUSCHER, MAX E., installation, Messiah, Washington Mills, N. Y., November 5.

OMAHA, Neb., Central Park, 75th anniversary.

PICKENS, JOHN E. JR., installation, Church by the Sea, Madeira Beach, Fla., October 29.

PRIMGHAR, Iowa, dedication of new educational unit, September 24.

RUNNER, JOSEPH T., ordination by the Northern Association, First, Brentford, S. D., October 4.

SAPUNAR, JAY M., ordination, Panama, Calif., November 5.

SAWYER, JOHN L., ordination, Federated, Grafton, Vt., August 12.

SHERMAN, JAMES P., installation as associate, Park, Grand Rapids, Mich., November 5.

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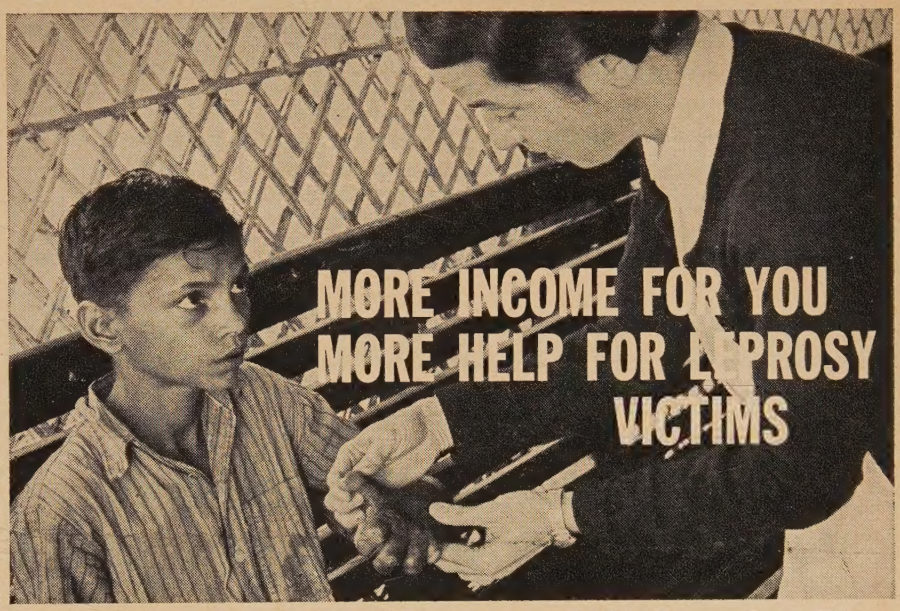

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SHERRY, PAUL H., installation, Community, Hasbrouck Heights, N. J., October 8.

SMITH, JACK A. JR., installation, Union, North Miami, Fla., October 22.

SOUTH HOLLAND, Ill., Thornridge Community, ground breaking for new sanctuary, October 22.

STACKHOUSE, MAX L., ordination by Suffolk West Association, First Parish, Lincoln, Mass., November 12.

STONE, SAMUEL W., EUB, installation, Temple, Marion, Ind., October 29.

WARWICK, R. I., Congregational, ground breaking for first unit, a fellowship hall, November 5.

WASHINGTON, D. C., Plymouth, 80th anniversary, November 5.

WINGER, JOHN W., installation as minister and teacher, First, Eldora, Iowa, October 22.

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E and R Installations

BOCK, GERALD M., assistant pastor, Immanuel, Ferguson, Mo., October 29.

BODE, ERWIN R., St. Martin's, Dittmer, Mo., October 29.

BOLLINGER, JOHN L., assistant pastor, Austintown Community, Youngstown, Ohio, November 5.

EBBERT, C. WILLIAM, St. John's, Clarence, Iowa, October 8.

HUBER, CLYDE E., Schwarzwald, Jacksonwald, Pa., November 5.

KNELLER, RICHARD E., St. Paul's, Erie, Pa., November 5.

MARSALKO, JOSEPH, Evangelical and Reformed, Wallingford, Conn., Sept. 24.

MYERS, HERBERT E., Linfield, Linfield, Pa., November 12.

OSTERWISE, H. GEORGE, Trinity, New Kensington, Pa., November 5.

REED, JAMES P., Paradise Charge, Susquehanna Synod, Pa., November 5.

REINERS, HARRY R., Cross, Berne, Ind., November 5.

SPELLER, LOUIS C., Trinity, Palos Heights, Ill., September 10.

STUDER, DON R., Friedens, R. D. 4, Bethlehem, Pa., November 5.

WAGNER, RODERICK J., Lower Saucon, R. D., Hellertown, Pa., November 12.

Changes in E and R Synod Rosters

In Lancaster Synod, the Muddy Creek Charge has been dissolved and the two congregations, Muddy Creek Church, Swartzville, Pa., and Swamp Church, Blainsport, Pa., have been made independent charges.

In North Wisconsin Synod, St. Paul's Church, Route 1, Cleveland, Wis., has united with St. John's Church, R. D. 1, Elkhart Lake. The Rev. Edmond L. Henning is pastor.

E and R Deaths

BUENEMAN, ERWIN H., Jamestown, Mo., October 31, pastor of the Jamestown-Pleasant Grove Charge.

DIETZ, ALVIN F., Centre Hall, Pa., October 23, in retirement.

LOOSE, WILLIAM H., Selinsgrove, Pa., April 14, in retirement.

MERZDORF, JOHN J., Grafton, Wis., October 4, in retirement.

NISI, FREDERICK J., Bayard, Neb., November 4, pastor of Zion Church.

STUCKI, BENJAMIN, Neillsville, Wis., October 3, superintendent of Winnebago Children's Home (*See* Herald, *Nov. 16*).

STUCKI, FRANK E., Portland, Ore., October 27, in retirement.

VORNHOLT, EDWIN H., Stevens Point, Wis., October 5, in retirement.

Received into E and R Membership

HUBER, CLYDE E., Reading, Pa., by Reading Synod, from the Evangelical Congregational Church, November 1.

Erased from the E and R Roll

ABBOTT, RAY E. P., Hesston, Pa., by Central Pennsylvania Synod, August 31.

Newly Vacant E and R Pulpits

Lehigh Synod—Hill-Jerusalem Charge, Pa.

Michigan-Indiana Synod—St. Paul's, Dearborn, Mich.

Northern Synod—Perham-New York Mills Charge, Minn.

Northwest Ohio Synod—First, New Knoxville, Ohio.

Philadelphia Synod—St. Stephen's, Philadelphia, Pa.

Reading Synod—St. John's (Hain's) Wernersville, Pa.

South Indiana Synod—Immanuel, Lafayette, Ind.

West New York Synod—Attica-Orangeville Charge, N. Y.

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Nine Lectures Other Features

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Richmond, Virginia

The Samuel Harris Lecturer on Literature and Life

DR. DOUGLAS V. STEERE

Professor of Philosophy, Haverford College
Haverford, Pennsylvania

The Enoch Pond Lecturer on Applied Christianity

DR. JOHN C. BENNETT

Dean of Union Theological Seminary
New York City

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President Frederick W. Whittaker, Bangor, Maine

Chronicle

Arrivals, departures and other information about missionaries of the United Church Board for World Ministries.

Arrivals from the Field

During October and November:

In Boston, Mass.: James H. Johnson of the Near East Mission. Mrs. Johnson and their two children went directly to Wooster, Ohio. The Johnsons have completed a five-year term at the American School for Boys in Talas, Turkey. En route to the United States they participated in a work camp in Berlin, Germany, under the auspices of the American Friends Service Committee.

The Rev. Thomas M. Okuma of the Angola Mission, returning from a special five-month assignment in Angola, Portuguese West Africa.

In Melbourne, Australia: Dorothy S. Hoath, S.R.N., of the Christian Mission Hospital in Madurai City, South India, for furlough.

Departures for the Field

During November:

From Boston, Mass.: Almarose Cooke, M.D., of Wheaton, Ill., and more recently of the Berrien County Hospital, Berrien Center, Mich., under a short-term appointment for medical service at the Willis F. Pierce Memorial Hospital in Mount Silinda, Southern Rhodesia, Africa.

From Brooklyn, N. Y.: Ruth N. Wrightstone of Mechanicsburg, Pa., under appointment for a special term of service as a medical technician at the Evangelical Presbyterian Hospital in Worawora, Ghana, West Africa.

Birth

November 3, 1961. To Mr. and Mrs. Carroll C. McCormick of Chikore, Southern Rhodesia, a son, John Charles.

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